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THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

THE MADAGASCAR MISSION.

WE are glad to call attention to the statement issued by the London Missionary Society, in reply to recent letters in the columns of two of our contemporaries, reflecting on the conduct of the society's missionaries in the island of Madagascar. It would have been a great mistake to have disregarded such grave allegations as those of Mr. Street, Mr. Davidson, and Mr. Price. There may be personal reasons which account for the simultaneous appearance of their letters, and which justify distrust, as well as caution, in dealing with their statements; but the facts are not known to the public, who, as the Directors acknowledge, are naturally startled at assertions made with such boldness, and made on the personal responsibility of the writers. Mr. Price is, no doubt, open to rebuke, not only for the style in which he speaks of the Directors, but for not submitting the facts to them before appealing to the public; but that does not alter the facts themselves, if facts they be. Nor does the circumstance that the Friends' Foreign Mission Association have recalled Mr. Street, and have expressed regret that he should have made such "unjustifiable insinuations" against the members of a kindred society, dispose of accusations which are too circumstantial to be summarily dismissed, as wholly undeserving of credit. The questions, "Are these three gentlemen the only men who have understood Malagasy affairs? Are they the only men who are in the right, while their numerous colleagues are all in the wrong?" are natural expressions of annoyance, but do very little indeed to dispel the uneasiness which such charges are calculated to excite. Mr. Davidson says that it is within his knowledge that "several missionaries at present in Madagascar feel bitterly the anomalous position in which the interference of the Government officials in Church matters places them, but dare not give expression to their feelings, lest they should encounter opposition in Madagascar, and excite suspicion at home." There is nothing improbable in that statement, and although it is not incumbent on us to accept without challenge the testimony of Messrs. Street, Davidson, and Price, neither should it be at once rejected, because it is not at the very outset supported by that of others.

No candid person will deny that those gentlemen have, at least, submitted a *prima facie* case for investigation, and, therefore, it is satisfactory to learn that the directors have "already made inquiry into the grave allegations with which the letters in question are filled;" that they are referring the whole case to the missionaries; and that, "in asking for an expression of their opinion in regard to accusations which come on the Directors very much by surprise, they will also request them to suggest any new measures for which the circumstances of the churches call." That is what might have been expected from them, and is all that can be reasonably expected; and they are entitled to believe that meanwhile "the friends of the society will continue to exercise that confidence in the society's missionaries, which the Directors have as yet seen no reason to lessen or withdraw."

There are, however, some material points on which there is no necessity for waiting for information from Madagascar, and on these the Directors have spoken their mind in the paper which we have given elsewhere. One of these is a question of vital importance, raised by Mr. Price, a young representative of the society in the island. Unlike his co-correspondents, who deprecate the state of things they describe, he openly defends the co-operation of the missionaries with the Government in direct interference with, and support of, religion. "To stand aloof," he says, "would have been to miss immense opportunities for usefulness." Mr. Price further says that "the London Missionary Society is not bound to the principles of the Liberation Society"; while its third article declares that its design is not to send any form of church government to the heathen, but only the glorious Gospel. He goes on to say:—"It is hardly probable that the constituents of the society, excepting, perhaps, a very few, really know how fully this wise and catholic article is put into practice in Madagascar. Many of the strongest supporters of this mission may also be supporters of the Liberation Society; *but circumstances alter cases.*" And, finally, he asks, with what looks like cynical frankness:—

> Would it not be more wise as well as more straightforward, Sir, if the leaders of the society would plainly state the whole of the truth, and frankly admit that in this country, at least, many of the Churches are not yet liberated from State-patronage and control; that the missionaries are advised by the Directors to do all in their power with prudence, kindness, and firmness to inculcate better methods upon those who use oppression in the name of religion; but that they believe that as the circumstances of Madagascar are far different from those of England, and as voluntaryism is ill-suited to these so little advanced as the Malagasy, they cannot, in the interests of their work, do better than take their stand upon the breadth of the Constitution, and adopt or fall in with any system of Church government that promises the greatest good to the greatest number?

No wonder that the organ of the *Church Defence Institution* at once seizes on these acknowledgments of the Nonconformist missionary, and asks:—

> Is not this the reason why the Church co-operates with the State by means of Establishment, because she is thus enabled to do much greater spiritual work than she could effect with it? Besides, how can that which is wrong in principle in England be right in Madagascar; and if "voluntaryism is ill-suited to those so little advanced as the Malagasy," as Mr. Price tells us it is, may we not take leave to doubt whether such a system will ever succeed in maintaining religious ministrations amongst our uneducated masses at home?

When the London Missionary Society was formed, the subject of Establishments had not assumed its present prominence, and therefore its constitution is silent upon the subject. But this exposition of the constitution must be one of the things which the Directors say have come upon them by surprise. At any rate, they repudiate it—explicitly, if not emphatically. Quoting from their Report of 1875, they say that "the missionaries of the society in recent times, beginning with Mr. Ellis, have faithfully inculcated upon the converts in Madagascar the spiritual nature of the Kingdom of Christ." They might have strengthened their case by quoting other of their reports. That of 1870 stated that the missionaries were anxious to avoid the control of the State over the Church, and had succeeded in doing so. That of 1871 referred to the apprehension that the conversion of the Queen and Premier to Christianity might lead to the exercise of official influence to spread the Gospel, but that there was no real danger. That of 1872 stated that a few remote officials had put pressure on the people, but that the Central Government was anxious to leave them free, and that the missionaries had been on the watch to preserve their liberties, and to maintain the spirituality of Christ's Kingdom in the clearest terms. That of 1875 expressed a belief that both the churches and the authorities were anxious to avoid complications incidental to the mingling of civil and ecclesiastical affairs. It also stated (in addition to the sentence quoted by the directors as above) that the people generally greatly enjoy the management of their own Church affairs. So that, whatever the language of its Constitution, the traditions and practice of the society in this matter—as described in its reports—are sound.

Perhaps the Directors, warned by recent events, may now think that, in some cases, they had better have given "special instructions to their brethren," instead of "taking the thing for granted," and treating it "as a matter of course." Had they done so, it is possible that Mr. Price might not have occupied, what we hope, is a solitary position among the Madagascar missionaries, and would have had even less excuse than he now has for admonishing his Directors to be "more wise, as well as more straightforward."

We fully believe that both the Directors and their representatives are conscious of the perils which beset the missionary churches in Madagascar, and it would be easy to give other proofs than those supplied by the reproduction of passages from Mr. Cousins' speech, that it is absolutely untrue, as stated by Mr. Davidson, that only the brighter phases of mission work have been described, and that unpleasant facts have been concealed. No one who has had even an elementary knowledge of the past history and present position of the Malagasy can doubt that the work is full of difficulties, arising out of the despotic and feudal character of the Government, and the transition of the people from a state of barbarism and heathenism to one of civilisation and Christianity. The interesting letter of Mr. Sewell, which we publish to-day, confirms the statements of the Directors and the missionaries in this matter. Old things have not wholly passed away, and all things have not yet become new. The days of martyrdom may be over, but not the trials which come from the tendencies, the accidents, and the subtle influences of a daily life which constantly presents for settlement new problems, some of which might baffle even the wisdom of the most enlightened men in highly-civilised States. The whole subject is one which pre-eminently calls for considerate and lenient,

as well as righteous judgment—for patience and dispassionateness, as well as fidelity to important principles. It is not alone, or chiefly, to repel accusations of inconsistency brought against the English advocates of disestablishment that we wish the intended inquiry to be complete. We are yet more desirous that the brightness of the missionary triumph in Madagascar—a triumph achieved in days of hazard and of martyrdom—should not be sullied by mistakes made in times when faith and courage are tested by indirect and oblique, rather than by openly hostile, assaults. Christianity has suffered too much from Statecraft at home to allow us to any extent to relax our vigilance in preventing its appearance, or its success, in lands reclaimed from the ignorance and darkness of heathenism.

THE REV. J. G. ROGERS IN REPLY TO CANON CURTEIS.

To the Editor of the Nonconformist.

Dear Sir,—The controversy between Canon Curteis and myself has drifted on to the oft-disputed point of the continuity of the Anglican Church. The question has so many sides that it would be impossible, if desirable, to discuss it in all its bearings in the columns of a newspaper; even with the abundant space with which you have indulged us. But it is not necessary for our present purpose; as we are concerned only with the right of the Church to the large property which it at present enjoys. I may observe, before passing on, that even were this point to be decided in favour of the Church it would not be decisive as to the rightful appropriation of a large number of endowments, of which the Establishment has been in possession for centuries. There are not a few cases in which the wishes of the "pious founder" are expressed with unmistakable distinctness, and his property is bequeathed, say, for the celebration of masses for the peace of his soul. What is to be said about these cases? It may be that the Reformation was nothing but the "thrusting aside of a certain Papal catchpin" and that it effected no constitutional change in the character of the Church. The Protestant party within the Establishment, I fancy, will be anything but gratified to learn that the ancestors of whom they love to boast did so very little, and that so thin a partition divides the Church to which they have so often pointed as the "bulwark of Protestantism" from Romanism, as it was before the Vatican Council and the decree of Papal infallibility. Surely, too, it must strike all the readers of history that, if this representation be true, the struggle of the Reformation was another version of "much ado about nothing," and that the martyrs, who sacrificed their lives for a matter of such subordinate importance, must have been given up to a strong delusion. The men who shed their blood for their faith had certainly an idea that there was something vital in the differences between the two Churches—the old Church, of which the Pope was head, and the Reformed Church, in which his supremacy was renounced, and the supremacy of the Sovereign, as the chief of the State, substituted in its stead. But even if we were wrong in these views, this does not affect endowments left, not to a Church, but for a specified religious service. Even if the reform does not amount to revolution, and the Church is fairly entitled to insist that it so far retains its identity as to have an equitable title to the Church estate, and that it holds it in its own private right, and not simply as the Establishment, that certainly does not give it authority to alienate property from a purpose for which it has been distinctly left. This change could not have been made except by Act of Parliament, and the passing of such an Act is an evidence that the property was dealt with as a public estate, over which the nation had control. No one would dream of acting in this way to-day in relation to any endowment which some private individual might leave for the saying of mass, or for any other religious purpose. He would have to guard against any transgression of the law of mortmain, but if this were done, the law would protect his right of bequest. How is it, then, that the endowments of the ante-Reformation period, even where the object to which they were appropriated is categorically specified, have nevertheless been diverted from their original intent? Simply because at that time the Church and the nation, and whatever endowments were assigned to religious purposes, were treated by the Legislature as parts of a public estate, which must follow the decision of the State as to ecclesiastical policy.

But now to pass to Canon Curteis's reply to my former arguments, which I venture to think remain unaffected by his reasoning. I will deal with the points which may seem most doubtful at first:—

1. I objected to the theory of continuity, that there was no corporation called the Church of England before the Reformation. I am pointed, in reply, to the term employed in Magna Charta, to the use of the phrase in State papers, to the Pan-Anglican Councils of 1236 and 1268, to the voting together of the English "as a National Church" at the Council of Constance. But all this does not touch my position. I do not question that there was a certain unity among the prelates of the Church in England; that they were able sometimes to take united action, just as the Scotch members often consult and act together, though they do not thus constitute themselves a separate Legislature; or that there was a strong feeling of nationality, which frequently asserted itself in opposition to the Pope, All that is perfectly compatible with my original denial of "an autonomy in the Anglican Church prior to the Reformation." I cannot see that my meaning is at all ambiguous. I quoted a passage from Sir Robert Phillimore in which he places the ecclesiastical assemblies of this country on the same level as those of other nations—that is to say, there was no more of corporate existence or of independent authority in the Church of England of mediæval times than in the Church of Spain. The subordination of the latter to the Papacy may have been more complete, for in England there was always a spirit of independence; but I maintain that a self-governed National Church had no more existence in the one country than the other. If this be an unhistorical statement, it will be gratifying to know on what authority it is contradicted; where the records of the Church are to be found; where its assemblies were held and what laws they passed; where its independence was declared and acknowledged, and what was the exact position it sustained towards the Pope and the rest of Catholic Christendom on the one hand and Parliament on the other. I have no desire to ignore the early indications of a national spirit among the prelates of the old Church. My purpose was simply to rebut the notion that there was "a corporate body properly called the Church of England, and exercising, through its representatives, political power." I appeal in support of my view to Mr. Freeman, a high authority on such points, who says:—"The Church of England, as a single body, has no property; the property belongs to the Church of Canterbury, the Church of Westminster, the Church of Little Pedlington, or any other. This phrase is one of the commonest in old history and records, but it seems now to be misunderstood. The King by his coronation oath binds himself to respect the rights of the 'churches' in his kingdom. This means that he will not unlawfully disturb the property, the patronage, or any other right lawfully held by the Archbishop of Canterbury, the Dean and Chapter of Westminster, the Rector of Little Pedlington, or any other corporation, sole or aggregate. But this phrase has been so misunderstood that, in the debates on the Irish Church, a distinguished lawyer argued that, as the King bound himself to protect not one 'church,' but 'churches' in the plural, it meant that he bound himself to protect the rights of the Church of Ireland, as well as those of the Church of England." I have no desire to establish more than is asserted here. My whole case on this point is that the "churches" in England did not constitute one great corporation called the Church of England, though the name was often employed, in a general sense, to describe the aggregate of them all. There were the Convocations of the two Provinces, but whatever their powers (and it is not possible nor relevant to discuss them here) they did not include a right of independent legislation, and, as a matter of fact, it is extremely doubtful whether their concurrence was obtained to some of the most important acts by which the Reformation was accomplished.

Now, this is not, as might at first be thought, a mere question of words, for it touches the very heart of a controversy as to the rights of the property. If there had been a great corporation whose decrees were supreme in ecclesiastical matters, then it might be contended that the Church had reformed itself, and ought not be deprived of its estate on that account, unless it could be shown to have acted *ultra vires*. But when it is proved that there was no such body holding property at all, the whole case becomes altered. How was it that the actual incumbents of the bishoprics and rectories were required to conform to the changes in the law and ritual of the Church, to renounce the Pope, whom formerly they had obeyed, and to accept an entirely new authority in the Church, on pain of forfeiture of their livings and, in many cases, of their lives? This surely was not the act of the Church, but of the State, which thus altered the conditions of the tenure. The utmost the Church legislature could have done, had such a body existed at all, would have been to resolve on such changes as might have appeared to it desirable. It could not have given them the authority of law, so as to deprive of their bishoprics or parishes those who would not submit. The mere hypothesis, however, has a ludicrous element in it; for it is simply as inconceivable that any Church assembly would ever have initiated such a proposal, as it is certain that there was no Church body to whom the right thus to revolutionise the Church belonged.

2. Canon Curteis thinks the argument from the dissent of the bishops from the Act of Uniformity (1 Eliz. cap 2—4) easily disposed of. He points to other acts passed in the course of the transition from the old *régime* to the new, to which the bishops did assent, and contends that I have attached too much importance to the exceptional case. But the exception proves everything necessary to my case. My contention is that the State assumed and exercised the absolute authority, and in support of this I adduce the remarkable fact that the great Act of Uniformity, the *Act which ended the struggle between Romanism and the Reformation*, and gave to the Anglican Church the definite character of a reformed church, was passed over the heads of the Church and despite the recorded protest of some of the bishops. It is no answer to this to say that there were some previous acts to which they had agreed. No doubt the promoters of the change accepted Episcopal votes when they could be secured, and were glad of them. My point is that if the bishops were recalcitrant, Parliament acted without them. It would require a great deal of space to refute the statement that "the English Church in the sixteenth century—amid whatever mistakes and sins, and impulses from without—still loyally and bravely reformed herself." Suffice it for the present to say that she had neither the power nor the will to do it. If the bishops and convocations had declared boldly on the Protestant side, they could not have imposed the Protestant faith on the nation without the consent of Parliament. If, on the contrary, they had resolved to be contumacious and not conform to the desires of Henry VIII. and the Legislature, there can be equally little that such a reformation as the nation willed would have been accomplished despite of them.

3. As to the *tu quoque* arguments on the subject of ecclesiastical identity, I shall not say much, for it is difficult to see how they affect the case. I am not concerned, as an Independent, to insist on the exact identity of our present views with those of our ancestors of centuries ago. I do not know of any property which is held on condition of our maintaining antagonism to the Quakers; and for myself, I shall not be at all disturbed at having my descent from the men who persecuted either the Baptists or Unitarians, or anyone else impugned. But can Canon Curteis seriously believe that there is any parallelism between this change of temper and feeling and the wide differences in doctrine, polity, and ritual, between the Church of England and the Church of Rome? As to the variations in the Romish Church itself, they do not concern me, still less this controversy. I have to speak only of the change in the disposal of a Church endowment, and I maintain, as at first, that if they were of the nature of private bequests, they belong to a Church which acknowledges the authority of the Pope and celebrates the sacrifice of the mass, and if they are in the nature of a public property, then Parliament has absolute control, and is bound in equity to use them for the good of the whole community, and not for the exclusive advantage of a section, even though it form a majority.

I have never suggested that Parliament makes rubrics or fashions creeds, but I do insist that it does determine whether certain creeds and rubrics shall have authority in the National Church. Canon Curteis seems to think that it establishes the "doctrine and discipline" of every other denomination precisely in the same way. Verily, I am puzzled. The canon's unwillingness to admit the existence of manifest differences bewilders me. I thought nothing was more certain than the fact that the Church of England was by law established, and that we were mere Dissenters. But now it seems that we are all established together. It is surely time that we all took to definitions, or we shall be getting into endless confusion. Establishment is something more than the recognition of the right of property by the law. If this be really all which the law has done for the Episcapal Church in establishing it, there is an end of our controversy. But the facts are

so patent that I must confess to a little surprise that Canon Curteis should be able to persuade himself that the State has done no more for the Established Church than for Dissenting communities. One phrase which he employs may help to suggest the cause of this misapprehension. He talks of the State as making or refusing to make "certain ecclesiastical proceedings valid in her courts of law," but the point at issue does not refer only to actions of courts of law, but to the decisions of Paliament. The law does for Dissenting communities precisely what it does for all the subjects of the Crown. It enforces the conditions of trusts on which property is held and nothing more. Canon Curteis seems to fancy that if we were to become richer and more powerful, and are able to build more "Islington Cathedrals," the attention of the State might be seriously awakened and regulations be introduced "which are at present reserved for the one wealthy and powerful Church in this land." I accept with becoming meekness the hint that there is but one Church so "wealthy and powerful" as to demand the supervision of the State, and that it is only the insignificance of our Dissenting communities which shields us from the interference and regulation to which the one sect that overshadows us all by its greatness has to submit. But I venture to doubt the accuracy of this forecast and the principles on which it is based. If the State has really any right to control the internal affairs of religious bodies, it might be thought that the communities which are in the aggregate all about equal to the actual adherents of the Establishment, would have engaged its attention before now. That the State will depart from its present policy and assume an authority over "private" churches (I use the term "private" in the sense in which Dean Stanley applies it), so long as there is nothing in their action menacing to public safety is simply incredible. The law may be changed in relation to the tenure of endowments, with their property among the rest, but that does not imply any control over the churches themselves, such as that which is now exercised by Parliament over the Church of England. Though Parliament may not make new Rubrics, will Canon Curteis assert that it has not the power, provided it has the will? It does not formulate creeds, but if Parliament should determine to expunge the Athanasian creed, or to make its use optional, what power of resistance would Convocation possess? Or if, as has been proposed, an Act were to be passed by the Legislature removing all traces of the sacerdotal idea from the Book of Common Prayer, substituting the word "minister" for priest, altering the objectionable formula of absolution in the Visitation Services, and expunging the address of the bishop to the priest in Ordination—will anyone pretend that its acts would be invalid? In short, the power of the State over a National Church is absolute, and is not at all diminished by any restraint which, in the exercise of its discretion, it may itself put upon its exercise. Very possibly the attempt to assert its prerogative would bring about an ecclesiastical revolution, and if the first object is to preserve the Establishment, Parliament is wise to hold its power in reserve. But that does not alter the fact that, whoever prepared the formularies, it was the Legislature which gave them their place in the National Church, and the same power which invested them with this national authority can, when it pleases, substitute others, or, what would be more just, confess that, in presuming to dictate a nation's creed, or prescribe a national ritual, the State had gone beyond its province, and usurped a power which is not its own.

Yours very faithfully,

J. GUINNESS ROGERS.

Clapham, Dec. 15.

THE HEADSHIP OF THE ENGLISH CHURCH.

To the Editor of the Nonconformist.

SIR,—The discussion with Canon Curteis has drifted far from the original moorings. Letters in defence of the Establishment of the English Church in your columns from the pen of, no doubt, its ablest champion, are extremely interesting. They show, too, your own remarkable liberality, as well as your confidence in the strength and justice of your cause. I could not help wondering, as I read Mr. Curteis's letters, how many centuries of Conformist culture, as represented, say by the *Guardian*, it would take before that able paper would allow our friend Mr. Rogers, or myself, to advocate the cause of disestablishment in its pages.

Still, I do not see that the action of Convocation in 1530, upon which Mr. Curteis lays so much stress, has any great connection with the present "burial question." Probably all the facts of the history are fairly well known to most people. I think most people are aware that in 1530, the Church of England, as represented by her whole clergy in Convocation, did take as their Supreme Head and Governor, a layman, whom they knew at the time to be an adulterer, and who became soon afterwards a wholesale murderer. Mr. Curteis calls this acknowledgment of said murderer and adulterer by the English Church as her Supreme Head, "the removal of a catch-pin." Well, that is an interesting example "of the art of putting things."

However, what has Supreme Headship of murderer and adulterer, as history tells us, or "removal of a catch-pin," as Mr. Curteis tells us, to do with the question whether Nonconformists should be any longer prevented by an Act of Parliament from burying their dead in the national churchyards with such orderly and religious services as are in accordance with their own conscientious convictions? The two things seem to me to have as much to do with one another as sunlight has with water, or moonlight with wine.

I must be brief, but there is one more thing I must say. I never did think that I should hear again from any educated man the before-and-after-washing-your-face argument—least of all from a person of the position and ability of Canon Curteis. Nothing is more common, ungenerous as it is, than for Churchmen to twit Dissenters for their want of "literary culture." I think we should have to institute a long and careful search before finding a Nonconformist who was not aware that illustration is not argument.

I may be mistaken, but I cannot help feeling that those who use such substitutes for argument do not quite realise how thoroughly and terribly in earnest are some of us, Churchmen as well as Dissenters, in our advocacy of the separation of Church and State in England. It is not solemn trifling with us. We are convinced that God is dishonoured, and our Divine Master and Head defrauded of His rights over the Church which He purchased with His Blood, every moment that the present most wicked system of State patronage and control over the Church continues. We are not likely, therefore, to be moved from our settled purpose and our firm resolve by the before-and-after-washing-your-face style of argument.

It is our unalterable resolve to sweep away the special supremacy which the Crown now exercises over the Church of England. We know that we shall succeed in our object. And we also know the price which we must pay—disestablishment and disendowment. And we are perfectly prepared to pay it.

But apart from all this—if Canon Curteis's argument about your face being the same after you have washed it that it was before, have any application at all to our present discussion, it must mean this—that Dissenters shall be for ever excluded from burying their dead with Christian rites, according to their own conscience, in the national graveyards. Why? *For no other reason than because they have washed their faces too clean—a little cleaner, in fact, than Churchmen.*

Yours faithfully,

THOMAS W. MOSSMAN.

THE HERTFORD COLLEGE CASE.

This important case, The Queen *v.* the Principal and Fellows of Hertford College, was heard on appeal in the Supreme Court of Judicature before Lord Coleridge, and Lords Justices Baggallay, Bramwell, and Brett. On several occasions in the course of its progress we have stated the merits of the case, and shall hope to deal with it at more length when the decision of their lordships has been given. At present it may suffice to indicate its scope. The present appeal is from a decision of the Queen's Bench Division, which had directed a peremptory *mandamus* to issue commanding the principal, fellows, and scholars of Hertford College, in the University of Oxford, to admit to a fellowship of the college Mr. Alfred Isaac Tillyard, who had offered himself for election, but whose request had been refused by the governing body, on the ground that he was not a member of the Church of England and Ireland, or of one of the Episcopal Churches of Scotland, the British Colonies, or the United States of America. In pursuance of the Hertford College Act of 1874, under which Magdalen Hall became merged in the former college, to which the revenues of the latter passed; an election for a vacant fellowship was to be held, and Mr. Tillyard tendered himself for examination, stating that he was a Nonconformist, but was informed by the principal by letter that the election would proceed according to the terms of the advertisement, which set forth that the candidates must be members of the Church of England and Ireland or of the Episcopal Churches above named. Under the provisions of the Universities Tests Acts the governing body would have been bound to admit such candidate as after examination appeared to be the most deserving to be a fellow of the college, without requiring him to make any declaration respecting his religious belief or profession as to the Church, sect, or denomination to which he belonged. After the passing of the Hertford College Act of 1874, the regulations and statutes of the college received the approval of Her Majesty, signified by an Order of Council of March 17, 1875, and it was admitted that the fellowship in question was founded by private benevolence after the passing of the Act of 1874, and that the condition laid down by the founder was that the holder of the fellowship must be a member of the Church of England and Ireland or the Episcopal Churches of Scotland, the British Colonies, and America. Mr. Tillyard, in consequence of the intimation he had received from the principal, did not present himself for examination, and the fellowship was filled up. The substantial question raised both in this court and in the court below was whether the Universities Tests Act had a prospective operation, and could apply to Hertford College, as it did admittedly apply to Magdalen Hall.

The Solicitor-General and Mr. Bowen appeared on behalf of the authorities of the college, the appellants; Mr. Herschell, Q.C., and Mr. Richard Wright represented the prosecutor.

The arguments were heard before the Court of Appeal on Friday, Saturday, and Monday. On the last-named day Mr. Wright concluded his argument, the effect of which was that there was no real change in the institution by the Act creating Hertford College, and that it still continued the same institution under a new name, so that it was to be considered as having been "subsisting" at the time the Tests Repeal Act passed in 1871. With regard to what had passed on the application of Mr. Tillyard to be examined as a candidate, he contended that the effect of it was that the governing body dispensed with his examination, telling him it would be of no use to be examined, as he could not be elected. It was never necessary to do a nugatory act. Then, if there was really a refusal to admit the applicant to examination, *mandamus* was, he argued, the only available remedy. The following report of the subsequent proceedings will be read with interest:

Lord Coleridge: Here the office is full. How can there be a new election?

Mr. Wright urged that the election held was void as illegal.

Lord Justice Brett: There is a distinction between what is illegal and what is void.

Mr. Wright said he was assuming—as he admitted he must assume on this part of his argument—that the election was void. In that view he submitted that *mandamus* was the only available remedy—that is, *mandamus* to hold a new election. The applicant here had an interest.

Lord Coleridge: This is the difficulty. Had he an interest?

Mr. Wright: The college was bound to elect the best qualified man.

Lord Coleridge: The words of the statutes are,—"That the governing body shall elect such persons to be fellows as after examination in such subjects as the governing body shall determine they shall deem to be the most deserving to be fellows of the college, and best qualified to promote its interests, as a place of religious learning and education." It would not follow that the best man on the examination should be elected.

Mr. Wright quite admitted that; but still they were bound to choose the man who, on examination, considering all his qualifications, including the result of the examination, should be found to be the fittest man for the office. The examination, therefore, was material, and so he was interested.

Lord Coleridge: You rather astonish me by contending that anybody may apply for a *mandamus* unless he is really interested in the sense of being able to show that but for the objection he would be entitled to be elected. But here you give no reasons for believing that the applicant, even if he had been examined, and if he had been a member of the Church of England, would have been entitled to be elected.

Mr. Wright: That is equivalent to saying that the Tests Repeal Act cannot be enforced.

Lord Coleridge: I do not think that it is so; but even if it were so, it would only show that this proceeding cannot be sustained.

Mr. Wright urged that there was no other available remedy, as there could not be a *mandamus* to elect a particular man. He submitted that the applicant had sufficient interest to support the application for a *mandamus*.

Lord Coleridge observed that until the applicant had been examined, at all events, it did not appear that he had an interest, for not until then could he possibly have any right to be regarded as a candidate on the election. When the party had been examined and found the best man, and it appeared that there was no other objection but that he was a Dissenter, then and not until then would he have an interest, raising the question whether he was entitled to be elected.

Mr. Wright urged that it did not lie in the mouth of the governing body to set up as an objection that the man had not been examined, when they themselves had told him that if he was examined, it would be of no use.

Lord Justice Brett observed that still they had not refused to examine him.

Lord Justice Bramwell: Suppose he was the best man and was told so on the examination, but that he could not be elected as he was a Dissenter, then he would have had a case.

Mr. Wright urged that the case was in substance the same. No doubt the office was full *de facto*, but it was not legally full.

Lord Justice Bramwell: Was the election a nullity?

Mr. Wright said he was not sure that it was neces-

sary for him to contend that it was a nullity. It was enough for him that it was irregular and unlawful; as the field of choice had been unlawfully limited by the exclusion of a particular class, whom it was unlawful to exclude.

Lord Coleridge asked whether there was any case showing that where a party had been elected who was not disqualified the election had been held null and void.

Mr. Wright was not prepared to say that there was any such case, but he contended that the election was void as contrary to law.

The Solicitor General was then heard in reply on the part of the college. The fallacy, he said, which underlaid the whole argument for the applicant was that the University Tests Acts only applied to parties who had been elected; that no religious tests should be imposed upon parties who were elected. If there was anything wrong in the election, the Act had no application.

Lord Justice Brett: Then it would be lawful for the fellows of an old college to say that they would not elect any but members of the Church of England?

The Solicitor-General: Certainly. They are the electors, and there is no obligation or restriction on their right of election.

Lord Justice Brett: Then you say they have a right to issue a notice as to any of the fellowships that they would elect none but members of the Church of England?

The Solicitor-General: Certainly.

Lord Justice Brett: It must be *casus omissus* in the Act, one would think.

The Solicitor-General: I am not so sure of that. It does not appear to have been intended to impose any restrictions on the freedom of election.

Lord Coleridge: We must assume the governing body will act honestly. I might, indeed, put the case of two colleges with precisely the same ordinance as to examination and election; the one has on that ordinance always elected according to the examination; the other (it is not necessary to mention the name) has constantly acted in a contrary way, and has disregarded the examination. But that is not a course that we can suppose to be followed.

Lord Justice Bramwell: It would be beyond the power of Parliament to say that the minds of the electors should not be influenced by a certain consideration, as for instance religion.

The Solicitor-General said it was not practically possible to limit the right of election, and it was not attempted in the Act, which dealt only with the rights of those elected, for the words of the Act are that "no person shall be required, in order to enable him to take or hold any office (or fellowship) in any subsisting college, to make any declaration of religious belief," &c.

Lord Coleridge: "Or to belong to any specified Church," &c.

The Solicitor-General: That is on his taking the office. But he cannot take it unless he has been elected to it. So the Act has no application to do away with tests until after the party has been elected.

Lord Coleridge: Then anyone could be excluded who was not a member of the Church of England?

Lord Justice Bramwell: The Fellows might bring themselves to think that a man was not qualified for a fellowship or a place of sound religion and learning unless he was a member of the Church of England.

Lord Coleridge: Would that be consistent with the law? A man who cannot bring himself to administer the law should give up the power of administering it.

The Solicitor-General: Of course, if it is against the law that would be so; but it is not so.

Lord Coleridge: Then Parliament has entirely failed to effect their object.

The Solicitor-General: Not so; for the Act is enabling—it enables the Fellows to dispense with religious tests if they desire to do so; it does not require them to do so.

Lord Justice Brett: Your contention is rather startling; still, no doubt you may argue that the Act has missed its object.

The Solicitor-General said he was not sure that it was the object of the Act to compels Fellows to disregard religious qualifications. The Lord Chief Justice in the court below had said that if the Fellows chose to prefer members of the Church of England—though they were no longer under the Tests Act compelled to do so—he was not aware of anything in the Act which compelled them to disregard the religious consideration; and he submitted that this view was correct, and that there was nothing in the Act to compel the Fellows to choose a person not a member of the Church of England, and if so, what became of the plaintiff's claim? Again, what obligation was there on the college to fill up the vacancy at all?

Lord Justice Baggallay: Is there not an implied obligation on them to fill up vacant fellowships?

The Solicitor-General thought not in this case, as only two fellowships, by the statutes, need be filled up in one year, and two had already been filled up in the year 1875. What right had the applicant to call upon the College to fill up the vacancy in that year? Again, he was not interested, for he had not been examined. Could a person who, perhaps for good reason, shrank from examination claim a mandamus to be examined?

Lord Justice Brett: He asks now to be examined.

The Solicitor-General: But it appears that they were ready to examine him and that he declined to be examined. Examination was quite distinct from election; but a person could not be elected who was not examined. He declined to be examined unless it was promised that he should be regarded as eligible to be elected, and in fact he had not been examined, and so was not interested. The great question, however, was whether the Tests Act applied to new fellowships and prohibited the fellows from preferring members of the Church of England. He submitted that the Act did not apply to the new fellowships at all, and even if it did, that it did not prevent the fellows from preferring members of the Church of England, and that all it did was to relieve them from the necessity of preferring them.

At the close of the arguments, the Court conferred and intimated that they would take time to consider their judgment.

*** From the above report it would appear that, if the contention of the Solicitor-General be correct, the Tests Abolition Act can be evaded in respect to the fellowships and scholarships of *old* colleges as well as new, and that the statute may be entirely nullified. It is manifest, also—and the fact need not be concealed—that the decision of the Court is almost certain to be adverse to the claim put forward by Mr. Tillyard.

LONDON MISSIONARY SOCIETY.—THE MISSION IN MADAGASCAR.

The following statement, which we understand is to appear in the usual *Chronicle* of the London Missionary Society for January, has been sent to us, and we have great pleasure in giving it publicity:—

Severe reflections have recently been cast upon the character and proceedings of the society's mission in Madagascar. In two numbers of the *English Independent*, dated November 15 and November 22, ten columns of correspondence were devoted to this subject by three writers, of whom two are well known. Amongst a multitude of details contained in these letters, three or four points are strenuously insisted on which seriously affect the character and work both of the directors of the society and of their missionaries in the island. It is asserted on the one side that there is a real union established between the Government of Madagascar and the Christian Churches; that the Government controls those churches and interferes with their discipline; and that, under the form and name of the "Palace Church," it pays a large number of the native pastors, and in frequent cases has country churches erected by forced labour. On the other hand, it is asserted that the missionaries and directors are aware of this state of things, and foster it; and the youngest of these writers, who left Cheshunt College three years ago, ventures to suggest that "the leaders of the society should be more straightforward, and state the whole truth."

It cannot be wondered at, that, on reading statements like these, put forward with great boldness and signed by the writers' names, some of the friends of the society should have been somewhat startled. But further reflection may serve to calm their fears. The directors would remind them that, in recent days, both the reports of their work by missionaries in the island, and the speeches of missionaries who have visited England, have not only dwelt upon the encouraging features of that work, but have faithfully described the many perils to which these writers refer. They have described the feudal structure of Malagasy society, the patriarchal character of its institutions, and the powerful influence exercised by individuals; they have exhibited deficiencies existing in the membership of their young churches; and have urged the need of constant watchfulness lest the spiritual life just growing in these churches should be injured even by mistake.

The directors naturally took these letters into serious consideration, and have already made inquiry into the grave allegations with which they are filled. They feel unwilling to make such matters a theme for mere controversy—especially where a substratum of fact is distorted by high colouring, by considerable exaggeration, and by an animus, which must prove a formidable hindrance in any search after truth. They do not consider that they are called upon to discuss, much less to defend, the measures adopted by the Malagasy Government. Nevertheless, they cannot but express much sympathy with the Prime Minister of Madagascar in the difficult and responsible position in which he is placed, especially when they remember his constant protection of their missionaries, his personal acts of kindness to them all, and his perfect fidelity to all the engagements into which he has entered with themselves.

In regard to the charges of concealment and connivance made against their missionaries and themselves, the directors feel that their friends may naturally ask—Are these three gentlemen the only men who have understood Malagasy affairs? Are they the only men who are in the right, while their numerous colleagues are all in the wrong? Among the public questions discussed, the directors observe the reiterated assertion that the native Church in Madagascar is united with the State; and, in proof, it is declared that the "Palace Church" appointed ten educated men as superintendents of churches and education, and that the nine city pastors together receive $324 (*i.e.* 63*l.*) a year from that Church towards their income. That is a poor basis for so weighty a conclusion, in the face of the fact that neither laws nor declarations have ever been issued arranging such a union, while many declarations have been made to the contrary—that, for the varied local expenses of their churches and schools, the native converts collect and expend, of their own money, 3,000*l.* a year in addition to 800*l.* for evangelists, and 900*l.* for education paid by the society—and in the face of the fact that the ten men referred to were, in the first instance, distinctly appointed as superintendents of education. The story is an old one, and was published in the society's Annual Report of May, 1875.

The directors now hear, for the first time, that these officers of the Government are superintending churches as well as schools. It may be so, but the English missionaries are not responsible for such an arrangement. It may be true that in Betsileo villages officials drive the people to church. They did the same in Imerina seven years ago; but the missionaries remonstrated, argued, explained the Christian principle involved, showed the officers and the people their mistake; and the missionaries testify that, to a large extent, in Central Imerina the evil no longer exists. The same course is open to Mr. Price. He joined his district a few months ago, and finds it very backward. But, like his brethren before him, he should remonstrate with local authorities; he should write to the Governor of the district: if not listened to, he may, as a last resource, bring the facts to the notice of the Prime Minister. Why else have the directors placed him among a people who so greatly need his help? And, at the least, it would have been respectful in Mr. Price to write on the subject to the directors before he made his appeal to the readers of the *Christian World*.

But the directors have known for many years that not a few perils surround the churches of Madagascar. They have frequently referred to these perils in their published papers. The missionaries who have visited England have repeatedly spoken of them. Notably, Mr. Joseph Sewell, Mr. George Cousins, and Mr. W. E. Cousins, at the Society's anniversary meetings, in Exeter Hall, have described them faithfully and with fulness. How is it that these brethren never asserted that there is a real Church Establishment in Madagascar? Simply and plainly because no such Establishment exists.

"The missionaries of the society in recent times, beginning with Mr. Ellis, have faithfully inculcated upon the converts in Madagascar the spiritual nature of the Kingdom of Christ." (Report, 1875, p. 22.) The directors find that on this subject they have given no special instructions to their brethren. They have taken the thing for granted. They have treated it as a matter of course. That the "fundamental principle" of the society will allow its missionaries to foster and to approve the appointment and payment of native ministers by some native State, is an interpretation of that principle which is novel in the society's history, and which they are not prepared to endorse.

For the perils which in this direction meet the Malagasy churches, it is not the missionaries who are responsible. They spring from the people themselves, quite as much as from their rulers. The old feudal system of the island still exists, unchanged in form, though softened in spirit. All power, all management, all movement, come from above. All taxes are paid in "service" or "in kind"; and lands are held on condition of rendering such service. The people are content to have the system still, though sometimes the burden presses them sore. No one marries, or builds a house, or takes a journey, without seeking the Queen's approval. And is it wonderful that when the Queen and the Prime Minister are known to be sincerely interested in the welfare of the churches, and are prepared to help them by liberal gifts, these churches should send a messenger, either more or less openly, to inquire whether, in their judgment, Rajona will be a suitable pastor, or whether the proposed plan for the new village church commends itself to their taste? In a quiet way, on old social lines, in a manner perfectly natural to the people and themselves, desired by the people and acceptable to themselves, the members of the Government, and the high familics in every part of the country, undoubtedly exercise a powerful influence in the churches and in church matters, as well as in common things. But the missionaries now in England assure the directors that (in their judgment) this is not done with any set purpose to bring the Church under control; it is done naturally, and in accordance with those habits and customs of society which have ruled the island throughout its history. But this method of exercising influence is a very different thing from that "control" of the churches, and that "interference" with their discipline, against the will of the people, and carried out systematically, of which these letters speak. Undoubtedly grave mistakes have at times been made, and in certain cases things have been pushed too far. But it is untrue that the missionaries approve such things, while all must desire that they shall never occur again.

The directors are referring the whole case to these brethren afresh; and in asking an expression of their opinion in regard to accusations, which come on the directors very much by surprise, they will also request them to suggest any new measures for which the circumstances of the churches call. Meantime they feel sure that the friends of the society will continue to exercise that confidence in their fidelity which the directors have as yet seen no reason to lessen or to withdraw.

On behalf of the directors,

Joseph Mullens.
Foreign Secretary.

Mission House, Dec. 10, 1877.

The above address is accompanied by extracts from a speech delivered in Exeter Hall in 1875, by the Rev. G. Cousins, with a view to show that the directors of the London Missionary Society had not concealed the darker side of their work in Madagascar. In this speech, many thousands of which were circulated by the directors, Mr. Cousins dwelt upon the moral degradation of the Malagasy, and their fearfully debasing heathenism, which still clung to the people, and could not be thrown off all at once. He said that the marriage tie was a mere farce, that polygamy was common, and that mendacity and dishonesty were prevalent among the Malagasy, though Christianity had brought

about a great improvement. "When people conscientiously accept the New Testament as their guide," he said, "they can only act up to the light they possess; and the light they possess will be small or great, according to the length and depth of their experience. Our Malagasy have not had much time, and their thoughts are not broad enough to take in all that we think they do take in, and the consequence is heathenism clings to them, and it is one of the difficulties we have to contend with in our work." Mr. Cousins also referred to another great difficulty—viz., the fact that it was the central province and another small circle down in the south, and one or two little centres in the north and north-west that had become Christian—there being masses of the people with little, if any knowledge of the Gospel. A further serious difficulty was the theory and practice of the Government. It was a despotic monarchy; in theory the people were the slaves of the Sovereign, and liberty apart from the Government was a thing unknown—the only liberty being that which the people had learned from Christianity and was embodied in their church life and action. As to the Prime Minister, his position was one of great perplexity, owing, in part, to the claims of rival missionaries, such as those of the Church of England and the Church of Rome. But still the Prime Minister was their friend, and had allowed the missionaries a liberty foreign to all the ideas of Madagascar in the past. There was, therefore, need for patience, and they ought not to expect too much. "It is ours," said Mr. Cousins, "to teach principles, it is ours to keep them to the Word of God as well as we can; but it is for them to take these principles, look at them in their own light, and carry them out in their own way."

The directors of the London Missionary Society also publish the resolutions adopted at the conference of missionaries held at Antananarivo in January, 1874, with a view to show that care had been taken by the English missionaries to secure a sound membership in the native churches. These resolutions were as follows:—

1. That while making due allowance for the imperfections of converts first commencing Christian life, the conference cannot but allow, that by a lax system on the part of both native pastors and people in the country districts, a vast number of improper persons have been admitted to the membership of the churches, and their Christian fellowship has been greatly hindered and injured thereby. That the true interests of these Churches demand that additional efforts should be put forth for the firm but kind administration of discipline, and that more systematic endeavours be made to render the number of members in the churches a fairer representation of their spiritual life. That in the sifting process necessary for this end, a variety of methods may well be employed: that because of the readiness of many unduly to screen offenders, increased efforts should be made to create a more enlightened opinion among them, and to stir up the sincere and godly to maintain the purity of church fellowship. That to prevent the continuance of a lax system of admission, greater publicity should be given to applications, and greater care be taken in the admission of members.

2. That the circumstances of the time call for the most earnest and faithful employment of every means of instruction and counsel, by which, under God's blessing, the existing life of the churches may be developed, and new life be secured. That amongst those methods, a prominent place should be given to earnest exhortation; to the full and constant exposition of the Scriptures on the Sabbath; to systematic study of the Scriptures in Bible-classes; to efforts to improve the tone and manner of public worship; to the Christian education of the young in day-schools, in Sunday-schools, and in the usual meetings for worship. They should include also advice and counsel calculated to elevate and purify their family life; the more general establishment of prayer-meetings, and fervent prayers on their behalf. That in the judgment of the conference, the labours of every English missionary, in applying these methods of both instruction and discipline, may with peculiar advantage be concentrated at certain points, and as occasion serves be extended to places beyond them.

LORD SHAFTESBURY'S LATEST VIEWS ON THE CHURCH QUESTION.

On Tuesday, Dec. 11, the Earl of Shaftesbury presided at the annual meeting of the Wimborne branch of the Church Pastoral Aid Society, and, in addressing the meeting, said he regarded the position of England at the present time as most perilous, and the condition of our people in the great cities and towns most alarming; for there was a residuum of humanity so neglected and terrible that unless the influence of the Gospel was brought to bear upon it, in some time of disorder or revolution it would exhibit a fierceness of spirit unsurpassed by the Communists of France. He believed that disestablishment might come, although the spiritual downfall of the Church could never be accomplished if she were true to herself. But there was much to excite alarm. "I had long hoped," said the noble earl, "that the Church of England, even though politically dead by disestablishment, might still be spiritually alive and flourish." But even that hope was passing away. Events were happening within the Church which made him tremble for her spiritual life, and for religion itself in the country. England, he said, had risen by her faith, flourished under her faith, and might still (for yet there is time) continue to be great under her faith. "But if she casts off the Gospel, with the Gospel would go all my hopes for the nation, and we shall pass from being a portion of the Kingdom of Christ to be a portion of the kingdom of one whom I would rather not name."

[This is rather a melancholy conclusion on the part of a foremost member and champion of the Church of England after that Church has for centuries received the exclusive support and favour of the State.]

THE RELIGIOUS ASPECTS OF DISESTABLISHMENT.

The Rev. Edward White, of Kentish Town, attended a Liberation meeting at Coventry on the 16th, and spoke on this particular phase of the disestablishment question. It had been argued in a local journal that disestablishment meant that, as a nation, the people of England would renounce God. Mr. White undertook to show that this was a sheer delusion—for the true establishment of religion in States and nations was the establishment of justice in their laws and institutions. This is the proper religion of the State, to act justly towards all its subjects, and in so doing it recognises God. Now, disestablishment will be a signal advance in the justice of the State. Justice, which is the strength of law, and the chief incentive to loyalty, requires equality in its dealings with its subjects, and is violated when the special favour of the State, the natural heritage of all good subjects alike, is bestowed in the form of privilege on a fraction of the population as a reward for conformity to some not national interest. If Government protects one form of trade, of opinion, of art production, against all others, it is unjust to the rival tradesmen, thinkers, and the rival artists, and when it protects and patronises one form of Christianity, or Mahomedanism, it is unjust to the non-Moslems and non-Christians. Nothing hinders national unity more than such favouritism. So long as it lasted it was always splitting the Irish nation asunder. It is a perpetually disintegrating force. It tends to break up English national unity. It leavens the daily bread of the Dissenter with the sense of injustice. The law upholds my neighbours' opinion of Christianity, and not mine. I cannot help feeling that this is unjust. Why should I be marked as an inferior in society for my special belief in Revelation? It is not the business of the State to brand me as an outcast because I do not believe in the Pope or the Archbishop of Canterbury. "But," says Lord Salisbury, "you must have some organisation by public authority of higher principle than the mere material interests which ordinarily guide politicians." A respectable sentiment lies behind this representation. Every well-principled man in the possession of power feels the need of some moral law to regulate his actions. All legislation is an attempt to govern men's actions by a principle. This principle must be moral. And a moral principle points to a Divine Authority—a recognition of God in the State. I assent to every word of this. Free religion, the authority of justice, ought to be recognised in the State. But I draw from this principle an inference the very reverse of yours. You say, Because I must recognise God's authority in the State, I must establish some form of the Church. I say, "No"—because I must recognise God's greatest law in this State—the law of justice, I must disestablish the Christian Church; or, rather, that form of Christianity which unfairly claims to be alone taken account of. And to establish Christianity is to defeat the very object of Government. Christianity is a system of grace, pardon, forgiveness—represented in the Sermon on the Mount. But the very business of the State is to defend right with the sword, and to use force in upholding justice; if you attempt to unite or entangle the two you will rob the State of its justice, and the Church of its grace. You will be teaching the State to turn the other cheek, which was just the very thing it was created not to do; and you will be giving the Church a taste for worldly power and authority, which was just the very thing its founder never intended for it—when He said, "My Kingdom is not of this world." I conclude, therefore, that the first great interest of religion, or the recognition of God in the State, will be best consulted by placing all good subjects on a level, on an equality; and let me tell you days are coming when the good fellowship—the national unity—of the English people will be something so valuable that it ought not to be sacrificed to the unjust claims of the priests of one of our many religions. But it is said this Christianity has been established in England for 1,000 years, and that under this alliance our mighty empire has been built up. I think it might clear the notions of gentlemen who talk in this fashion if they would read a wonderful book by William Tindal (the translator of the Bible), called "The Practice of Prelates" in which he traces, for the seven hundred years preceding the days of Harry the VIII., the effects of uniting the Church with the State. It always ended in putting the sword into the hands of the priests, and in the strongest way that marvellous man conjures the English people to separate Church and State without delay, and never again to let the Church rulers have the use of the sword. But the English people would not listen. We have since then had 350 years more of this alliance, and with what results? For one hundred years during the reign of the Tudors the Church could hang, draw, and quarter her enemies. That brought on England a century of martyrdom for truth and liberty. Then came the Stuarts. For another hundred years the Church could not only slit the noses, clip the ears, imprison, banish and fine heretics and Dissenters, but brought on England the great Rebellion, and all the ill-blood that has since followed it. Then came William III. and the Revolution, and then followed another century of simple exclusion for the Nonconformist from all their political and municipal and educational rights—and that led to constant alienation, separation, social misery in every parish in the kingdom. At last came this present century, when the Nonconforming Christians determined to be trampled down no longer, and now they have won voting equality in Parliament, municipal equality, university equality, so that Disestablishment has made wonderful progress. Now, the Episcopal Church retains only privilege, not persecuting power, the private use of public national property, not the power of wholly excluding Dissenters from their national immunities. The next step will be to apply this national property, after providing for life interests, to national purposes, and to place the Episcopal Church on a footing with all other Churches, to stand or fall on her merits. Well, this you think an awful prospect. I do not think so, especially if men on both sides will be a little Christian, rational, and patriotic. It is the natural effect of a long and fierce struggle to shut out wider views, but for my part I wish to look ahead, and to place this question of disestablishment before Christian people on both sides in a light in which it is too little regarded—I mean in its bearings upon the prospect of reconstructing our English Christendom. If men will look at this question only in a spirit of blind and mad party rage, I don't know that I have anything to say they will think worth their hearing. But I speak in the hearing of many Church of England men and Nonconformists who are superior to such wicked passions, and I wish to ask them both whether they ever give a thought to the consolidation, the local unification of our English Christianity. I appeal to the clergy and laity of Coventry, and of every other English town. Are you satisfied with things as they are? Are you satisfied, 350 years after the Reformation, to see your churches half empty and surrounded by a multitude of separatists of different names, none of them holding any communion with you, but all bearing the name of your Master? Are you satisfied with this? Does it never occur to you that it would be a glorious, a delightful, a magnificent thing, if the reasonable Protestant Christians of these English towns could be brought into local unity, as the Christians of one town and neighbourhood were organically one in the first three centuries following on the age of the Apostles? Does it never cross your mind that it would be a good work to put some limit to this detestable English bitterness and religious local divisiveness, to bring about some sort of local unity which would allow English Christians—notwithstanding minor differences of opinion—to regard each other as brethren? Would not this have a good effect on general culture, on temper, on intelligence? Would it not give the benefit of the sympathy of the higher types of people to the lower? Would not this take the worst poison out of your social life? Would it not offer quite a new lesson to outsiders and sceptics? Would not the world begin to think that after all there was something in Christianity besides the self-interest of parsons and the sensibilities of Mr. Tozer? Well, I next appeal to Nonconformists. Are you satisfied, gentlemen, with this state of things as they are, in the matter of local Christianity? Do you think the present multiplication of buildings, interests, causes, or whatever you call them, promotive of real religion? Do you think the constant tendency to lower the very idea of a public teacher, by admitting all sorts of unexamined preachers into the pastoral office, a good thing for the Gospel? Do you think these great national "conferences" and "synods," and "unions" of yours, controlling you from distant centres, half such good things as would be a closer union with your Christian neighbours? Are you satisfied with all your own traditions; with your rupture with past ages; with your traditionary rejection of many good customs in the Church of England? Well, you know you are not. There is a deeply-felt desire in England for the local consolidation of the Christian party against the anti-Christian. And what is the remedy? Will you cry out, my clerical friend, "Conformity, comprehension—submission to the Church established by law!" Well, you know you are prescribing a remedy which the patient will not take. Moreover, your prescription shows that, with all your prayers for unity, you do not care for local unity; that you care for unity only on the impossible condition of everybody conforming to all your specialities of opinion. No! the first condition of an approximation of the churches towards a working local unity is the removal of the legal obstacle—of the political barrier. Let the Church of England set herself free, and resume the ancient local freedom, and then she can shake off the central despotism of the political prelates, and restore local government by the best; and then we could all make an effort towards local approximation. You say—on both sides—that this is a dream. Very well. Then look at the alternative. If the Church of England will not set herself free in the spirit of justice and benignity towards her neighbours, she will be disestablished in bad blood, and by the wrathful democracy. And what then? Still more local alienation, still more social grievance, complaint, friction, and no reconstruction of the churches outside. Therefore, what I long for more than anything else is the rise on both sides of some statesmen who really care for the character and happiness of Englishmen, and who would lead us—it may be by a difficult march, but to a better future. On both sides I see noble qualities, the possibility of

sary for him to contend that it was a nullity. It was enough for him that it was irregular and unlawful; as the field of choice had been unlawfully limited by the exclusion of a particular class, whom it was unlawful to exclude.

Lord Coleridge asked whether there was any case showing that where a party had been elected who was not disqualified the election had been held null and void.

Mr. Wright was not prepared to say that there was any such case, but he contended that the election was void as contrary to law.

The Solicitor General was then heard in reply on the part of the college. The fallacy, he said, which underlaid the whole argument for the applicant was that the University Tests Acts only applied to parties who had been elected; that no religious tests should be imposed upon parties who were elected. If there was anything wrong in the election, the Act had no application.

Lord Justice Brett: Then it would be lawful for the fellows of an old college to say that they would not elect any but members of the Church of England?

The Solicitor-General: Certainly. They are the electors, and there is no obligation or restriction on their right of election.

Lord Justice Brett: Then you say they have a right to issue a notice as to any of the fellowships that they would elect none but members of the Church of England?

The Solicitor-General: Certainly.

Lord Justice Brett: It must be *casus omissus* in the Act, one would think.

The Solicitor-General: I am not so sure of that. It does not appear to have been intended to impose any restrictions on the freedom of election.

Lord Coleridge: We must assume the governing body will act honestly. I might, indeed, put the case of two colleges with precisely the same ordinance as to examination and election; the one has on that ordinance always elected according to the examination; the other (it is not necessary to mention the name) has constantly acted in a contrary way, and has disregarded the examination. But that is not a course that we can suppose to be followed.

Lord Justice Bramwell: It would be beyond the power of Parliament to say that the minds of the electors should not be influenced by a certain consideration, as for instance religion.

The Solicitor-General said it was not practically possible to limit the right of election, and it was not attempted in the Act, which dealt only with the rights of those elected, for the words of the Act are that "no person shall be required, in order to enable him to take or hold any office (or fellowship) in any subsisting college, to make any declaration of religious belief," &c.

Lord Coleridge: "Or to belong to any specified Church," &c.

The Solicitor-General: That is on his taking the office. But he cannot take it unless he has been elected to it. So the Act has no application to do away with tests until after the party has been elected.

Lord Coleridge: Then anyone could be excluded who was not a member of the Church of England?

Lord Justice Bramwell: The Fellows might bring themselves to think that a man was not qualified for a fellowship or a place of sound religion and learning unless he was a member of the Church of England.

Lord Coleridge: Would that be consistent with the law? A man who cannot bring himself to administer the law should give up the power of administering it.

The Solicitor-General: Of course, if it is against the law that would be so; but it is not so.

Lord Coleridge: Then Parliament has entirely failed to effect their object.

The Solicitor-General: Not so; for the Act is enabling—it enables the Fellows to dispense with religious tests if they desire to do so; it does not require them to do so.

Lord Justice Brett: Your contention is rather startling; still, no doubt you may argue that the Act has missed its object.

The Solicitor-General said he was not sure that it was the object of the Act to compels Fellows to disregard religious qualifications. The Lord Chief Justice in the court below had said that if the Fellows chose to prefer members of the Church of England—though they were no longer under the Tests Act compelled to do so—he was not aware of anything in the Act which compelled them to disregard the religious consideration; and he submitted that this view was correct, and that there was nothing in the Act to compel the Fellows to choose a person not a member of the Church of England, and if so, what became of the plaintiff's claim? Again, what obligation was there on the college to fill up the vacancy at all?

Lord Justice Baggallay: Is there not an implied obligation on them to fill up vacant fellowships?

The Solicitor-General thought not in this case, as only two fellowships, by the statutes, need be filled up in one year, and two had already been filled up in the year 1875. What right had the applicant to call upon the College to fill up the vacancy in that year? Again, he was not interested, for he had not been examined. Could a person who, perhaps for good reason, shrank from examination claim a mandamus to be examined?

Lord Justice Brett: He asks now to be examined.

The Solicitor-General: But it appears that they were ready to examine him and that he declined to be examined. Examination was quite distinct from election; but a person could not be elected who was not examined. He declined to be examined unless it was promised that he should be regarded as eligible to be elected, and in fact he had not been examined, and so was not interested. The great question, however, was whether the Tests Act applied to new fellowships and prohibited the fellows from preferring members of the Church of England. He submitted that the Act did not apply to the new fellowships at all, and even if it did, that it did not prevent the fellows from preferring members of the Church of England, and that all it did was to relieve them from the necessity of preferring them.

At the close of the arguments, the Court conferred and intimated that they would take time to consider their judgment.

*** From the above report it would appear that, if the contention of the Solicitor-General be correct, the Tests Abolition Act can be evaded in respect to the fellowships and scholarships of *old* colleges as well as new, and that the statute may be entirely nullified. It is manifest, also—and the fact need not be concealed—that the decision of the Court is almost certain to be adverse to the claim put forward by Mr. Tillyard.

LONDON MISSIONARY SOCIETY.—THE MISSION IN MADAGASCAR.

The following statement, which we understand is to appear in the usual *Chronicle* of the London Missionary Society for January, has been sent to us, and we have great pleasure in giving it publicity:—

Severe reflections have recently been cast upon the character and proceedings of the society's mission in Madagascar. In two numbers of the *English Independent*, dated November 15 and November 22, ten columns of correspondence were devoted to this subject by three writers, of whom two are well known. Amongst a multitude of details contained in these letters, three or four points are strenuously insisted on which seriously affect the character and work both of the directors of the society and of their missionaries in the island. It is asserted on the one side that there is a real union established between the Government of Madagascar and the Christian Churches; that the Government controls those churches and interferes with their discipline; and that, under the form and name of the "Palace Church," it pays a large number of the native pastors, and in frequent cases has country churches erected by forced labour. On the other hand, it is asserted that the missionaries and directors are aware of this state of things, and foster it; and the youngest of these writers, who left Cheshunt College three years ago, ventures to suggest that "the leaders of the society should be more straightforward, and state the whole truth."

It cannot be wondered at, that, on reading statements like these, put forward with great boldness and signed by the writers' names, some of the friends of the society should have been somewhat startled. But further reflection may serve to calm their fears. The directors would remind them that, in recent days, both the reports of their work by missionaries in the island, and the speeches of missionaries who have visited England, have not only dwelt upon the encouraging features of that work, but have faithfully described the many perils to which these writers refer. They have described the feudal structure of Malagasy society, the patriarchal character of its institutions, and the powerful influence exercised by individuals; they have exhibited deficiencies existing in the membership of their young churches; and have urged the need of constant watchfulness lest the spiritual life just growing in these churches should be injured even by mistake.

The directors naturally took these letters into serious consideration, and have already made inquiry into the grave allegations with which they are filled. They feel unwilling to make such matters a theme for mere controversy—especially where a substratum of fact is distorted by high colouring, by considerable exaggeration, and by an animus, which must prove a formidable hindrance in any search after truth. They do not consider that they are called upon to discuss, much less to defend, the measures adopted by the Malagasy Government. Nevertheless, they cannot but express much sympathy with the Prime Minister of Madagascar in the difficult and responsible position in which he is placed, especially when they remember his constant protection of their missionaries, his personal acts of kindness to them all, and his perfect fidelity to all the engagements into which he has entered with themselves.

In regard to the charges of concealment and connivance made against their missionaries and themselves, the directors feel that their friends may naturally ask—Are these three gentlemen the only men who have understood Malagasy affairs? Are they the only men who are in the right, while their numerous colleagues are all in the wrong? Among the public questions discussed, the directors observe the reiterated assertion that the native Church in Madagascar is united with the State; and, in proof, it is declared that the "Palace Church" appointed ten educated men as superintendents of churches and education, and that the nine city pastors together receive $324 (*i.e.* 63*l.*) a year from that Church towards their income. That is a poor basis for so weighty a conclusion, in the face of the fact that neither laws nor declarations have ever been issued arranging such a union, while many declarations have been made to the contrary—that, for the varied local expenses of their churches and schools, the native converts collect and expend, of their own money, 3,000*l.* a year in addition to 800*l.* for evangelists, and 900*l.* for education paid by the society—and in the face of the fact that the ten men referred to were, in the first instance, distinctly appointed as superintendents of education. The story is an old one, and was published in the society's Annual Report of May, 1875.

The directors now hear, for the first time, that these officers of the Government are superintending churches as well as schools. It may be so, but the English missionaries are not responsible for such an arrangement. It may be true that in Betsileo villages officials drive the people to church. They did the same in Imerina seven years ago; but the missionaries remonstrated, argued, explained the Christian principle involved, showed the officers and the people their mistake; and the missionaries testify that, to a large extent, in Central Imerina the evil no longer exists. The same course is open to Mr. Price. He joined his district a few months ago, and finds it very backward. But, like his brethren before him, he should remonstrate with local authorities; he should write to the Governor of the district: if not listened to, he may, as a last resource, bring the facts to the notice of the Prime Minister. Why else have the directors placed him among a people who so greatly need his help? And, at the least, it would have been respectful in Mr. Price to write on the subject to the directors before he made his appeal to the readers of the *Christian World*.

But the directors have known for many years that not a few perils surround the churches of Madagascar. They have frequently referred to these perils in their published papers. The missionaries who have visited England have repeatedly spoken of them. Notably, Mr. Joseph Sewell, Mr. George Cousins, and Mr. W. E. Cousins, at the Society's anniversary meetings, in Exeter Hall, have described them faithfully and with fulness. How is it that these brethren never asserted that there is a real Church Establishment in Madagascar? Simply and plainly because no such Establishment exists.

"The missionaries of the society in recent times, beginning with Mr. Ellis, have faithfully inculcated upon the converts in Madagascar the spiritual nature of the Kingdom of Christ." (Report, 1875, p. 22.) The directors find that on this subject they have given no special instructions to their brethren. They have taken the thing for granted. They have treated it as a matter of course. That the "fundamental principle" of the society will allow its missionaries to foster and to approve the appointment and payment of native ministers by some native State, is an interpretation of that principle which is novel in the society's history, and which they are not prepared to endorse.

For the perils which in this direction meet the Malagasy churches, it is not the missionaries who are responsible. They spring from the people themselves, quite as much as from their rulers. The old feudal system of the island still exists, unchanged in form, though softened in spirit. All power, all management, all movement, come from above. All taxes are paid in "service" or "in kind"; and lands are held on condition of rendering such service. The people are content to have the system still, though sometimes the burden presses them sore. No one marries, or builds a house, or takes a journey, without seeking the Queen's approval. And is it wonderful that when the Queen and the Prime Minister are known to be sincerely interested in the welfare of the churches, and are prepared to help them by liberal gifts, these churches should send a messenger, either more or less openly, to inquire whether, in their judgment, Rajona will be a suitable pastor, or whether the proposed plan for the new village church commends itself to their taste? In a quiet way, on old social lines, in a manner perfectly natural to the people and themselves, desired by the people and acceptable to themselves, the members of the Government, and the high families in every part of the country, undoubtedly exercise a powerful influence in the churches and in church matters, as well as in common things. But the missionaries now in England assure the directors that (in their judgment) this is not done with any set purpose to bring the Church under control; it is done naturally, and in accordance with those habits and customs of society which have ruled the island throughout its history. But this method of exercising influence is a very different thing from that "control" of the churches, and that "interference" with their discipline, against the will of the people, and carried out systematically, of which these letters speak. Undoubtedly grave mistakes have at times been made, and in certain cases things have been pushed too far. But it is untrue that the missionaries approve such things, while all must desire that they shall never occur again.

The directors are referring the whole case to these brethren afresh; and in asking an expression of their opinion in regard to accusations, which come on the directors very much by surprise, they will also request them to suggest any new measures for which the circumstances of the churches call. Meantime they feel sure that the friends of the society will continue to exercise that confidence in their fidelity which the directors have as yet seen no reason to lessen or to withdraw.

On behalf of the directors,

JOSEPH MULLENS.
Foreign Secretary.

Mission House, Dec. 10, 1877.

The above address is accompanied by extracts from a speech delivered in Exeter Hall in 1875, by the Rev. G. Cousins, with a view to show that the directors of the London Missionary Society had not concealed the darker side of their work in Madagascar. In this speech, many thousands of which were circulated by the directors, Mr. Cousins dwelt upon the moral degradation of the Malagasy, and their fearfully debasing heathenism, which still clung to the people, and could not be thrown off all at once. He said that the marriage tie was a mere farce, that polygamy was common, and that mendacity and dishonesty were prevalent among the Malagasy, though Christianity had brought

about a great improvement. "When people conscientiously accept the New Testament as their guide," he said, "they can only act up to the light they possess; and the light they possess will be small or great, according to the length and depth of their experience. Our Malagasy have not had much time, and their thoughts are not broad enough to take in all that we think they do take in, and the consequence is heathenism clings to them, and it is one of the difficulties we have to contend with in our work." Mr. Cousins also referred to another great difficulty—viz., the fact that it was the central province and another small circle down in the south, and one or two little centres in the north and north-west that had become Christian—there being masses of the people with little, if any knowledge of the Gospel. A further serious difficulty was the theory and practice of the Government. It was a despotic monarchy; in theory the people were the slaves of the Sovereign, and liberty apart from the Government was a thing unknown—the only liberty being that which the people had learned from Christianity and was embodied in their church life and action. As to the Prime Minister, his position was one of great perplexity, owing, in part, to the claims of rival missionaries, such as those of the Church of England and the Church of Rome. But still the Prime Minister was their friend, and had allowed the missionaries a liberty foreign to all the ideas of Madagascar in the past. There was, therefore, need for patience, and they ought not to expect too much. "It is ours," said Mr. Cousins, "to teach principles, it is ours to keep them to the Word of God as well as we can; but it is for them to take these principles, look at them in their own light, and carry them out in their own way."

The directors of the London Missionary Society also publish the resolutions adopted at the conference of missionaries held at Antananarivo in January, 1874, with a view to show that care had been taken by the English missionaries to secure a sound membership in the native churches. These resolutions were as follows:—

1. That while making due allowance for the imperfections of converts first commencing Christian life, the conference cannot but allow, that by a lax system on the part of both native pastors and people in the country districts, a vast number of improper persons have been admitted to the membership of the churches, and their Christian fellowship has been greatly hindered and injured thereby. That the true interests of these Churches demand that additional efforts should be put forth for the firm but kind administration of discipline, and that more systematic endeavours be made to render the number of members in the churches a fairer representation of their spiritual life. That in the sifting process necessary for this end, a variety of methods may well be employed: that because of the readiness of many unduly to screen offenders, increased efforts should be made to create a more enlightened opinion among them, and to stir up the sincere and godly to maintain the purity of church fellowship. That to prevent the continuance of a lax system of admission, greater publicity should be given to applications, and greater care be taken in the admission of members.

2. That the circumstances of the time call for the most earnest and faithful employment of every means of instruction and counsel, by which, under God's blessing, the existing life of the churches may be developed, and new life be secured. That amongst those methods, a prominent place should be given to earnest exhortation; to the full and constant exposition of the Scriptures on the Sabbath; to systematic study of the Scriptures in Bible-classes; to efforts to improve the tone and manner of public worship; to the Christian education of the young in day-schools, in Sunday-schools, and in the usual meetings for worship. They should include also advice and counsel calculated to elevate and purify their family life; the more general establishment of prayer-meetings, and fervent prayers on their behalf. That in the judgment of the conference, the labours of every English missionary, in applying these methods of both instruction and discipline, may with peculiar advantage be concentrated at certain points, and as occasion serves be extended to places beyond them.

LORD SHAFTESBURY'S LATEST VIEWS ON THE CHURCH QUESTION.

On Tuesday, Dec. 11, the Earl of Shaftesbury presided at the annual meeting of the Wimborne branch of the Church Pastoral Aid Society, and, in addressing the meeting, said he regarded the position of England at the present time as most perilous, and the condition of our people in the great cities and towns most alarming; for there was a residuum of humanity so neglected and terrible that unless the influence of the Gospel was brought to bear upon it, in some time of disorder or revolution it would exhibit a fierceness of spirit unsurpassed by the Communists of France. He believed that disestablishment might come, although the spiritual downfall of the Church could never be accomplished if she were true to herself. But there was much to excite alarm. "I had long hoped," said the noble earl, "that the Church of England, even though politically dead by disestablishment, might still be spiritually alive and flourish." But even that hope was passing away. Events were happening within the Church which made him tremble for her spiritual life, and for religion itself in the country. England, he said, had risen by her faith, flourished under her faith, and might still (for yet there is time) continue to be great under her faith. "But if she casts off the Gospel, with the Gospel would go all my hopes for the nation, and we shall pass from being a portion of the Kingdom of Christ to be a portion of the kingdom of one whom I would rather not name."

[This is rather a melancholy conclusion on the part of a foremost member and champion of the Church of England after that Church has for centuries received the exclusive support and favour of the State.]

THE RELIGIOUS ASPECTS OF DISESTABLISHMENT.

The Rev. Edward White, of Kentish Town, attended a Liberation meeting at Coventry on the 16th, and spoke on this particular phase of the disestablishment question. It had been argued in a local journal that disestablishment meant that, as a nation, the people of England would renounce God. Mr. White undertook to show that this was a sheer delusion—for the true establishment of religion in States and nations was the establishment of justice in their laws and institutions. This is the proper religion of the State, to act justly towards all its subjects, and in so doing it recognises God. Now, disestablishment will be a signal advance in the justice of the State. Justice, which is the strength of law, and the chief incentive to loyalty, requires equality in its dealings with its subjects, and is violated when the special favour of the State, the natural heritage of all good subjects alike, is bestowed in the form of privilege on a fraction of the population as a reward for conformity to some not national interest. If Government protects one form of trade, of opinion, of art production, against all others, it is unjust to the rival tradesmen, thinkers, and the rival artists, and when it protects and patronises one form of Christianity, or Mahomedanism, it is unjust to the non-Moslems and non-Christians. Nothing hinders national unity more than such favouritism. So long as it lasted it was always splitting the Irish nation asunder. It is a perpetually disintegrating force. It tends to break up English national unity. It leavens the daily bread of the Dissenter with the sense of injustice. The law upholds my neighbours' opinion of Christianity, and not mine. I cannot help feeling that this is unjust. Why should I be marked as an inferior in society for my special belief in Revelation? It is not the business of the State to brand me as an outcast because I do not believe in the Pope or the Archbishop of Canterbury. "But," says Lord Salisbury, "you must have some organisation by public authority of higher principle than the mere material interests which ordinarily guide politicians." A respectable sentiment lies behind this representation. Every well-principled man in the possession of power feels the need of some moral law to regulate his actions. All legislation is an attempt to govern men's actions by a principle. This principle must be moral. And a moral principle points to a Divine Authority—a recognition of God in the State. I assent to every word of this. Free religion, the authority of justice, ought to be recognised in the State. But I draw from this principle an inference the very reverse of yours. You say, Because I must recognise God's authority in the State, I must establish some form of the Church. I say, "No"—because I must recognise God's greatest law in this State—the law of justice, I must disestablish the Christian Church; or, rather, that form of Christianity which unfairly claims to be alone taken account of. And to establish Christianity is to defeat the very object of Government. Christianity is a system of grace, pardon, forgiveness—represented in the Sermon on the Mount. But the very business of the State is to defend right with the sword, and to use force in upholding justice; if you attempt to unite or entangle the two you will rob the State of its justice, and the Church of its grace. You will be teaching the State to turn the other cheek, which was just the very thing it was created not to do; and you will be giving the Church a taste for worldly power and authority, which was just the very thing its founder never intended for it—when He said, "My Kingdom is not of this world." I conclude, therefore, that the first great interest of religion, or the recognition of God in the State, will be best consulted by placing all good subjects on a level, on an equality; and let me tell you days are coming when the good fellowship—the national unity—of the English people will be something so valuable that it ought not to be sacrificed to the unjust claims of the priests of one of our many religions. But it is said this Christianity has been established in England for 1,000 years, and that under this alliance our mighty empire has been built up. I think it might clear the notions of gentlemen who talk in this fashion if they would read a wonderful book by William Tindal (the translator of the Bible), called "The Practice of Prelates" in which he traces, for the seven hundred years preceding the days of Harry the VIII., the effects of uniting the Church with the State. It always ended in putting the sword into the hands of the priests, and in the strongest way that marvellous man conjures the English people to separate Church and State without delay, and never again to let the Church rulers have the use of the sword. But the English people would not listen. We have since then had 350 years more of this alliance, and with what results? For one hundred years during the reign of the Tudors the Church could hang, draw, and quarter her enemies. That brought on England a century of martyrdom for truth and liberty. Then came the Stuarts. For another hundred years the Church could not only slit the noses, clip the ears, imprison, banish and fine heretics and Dissenters, but brought on England the great Rebellion, and all the ill-blood that has since followed it. Then came William III. and the Revolution, and then followed another century of simple exclusion for the Nonconformist from all their political and municipal and educational rights—and that led to constant alienation, separation, social misery in every parish in the kingdom. At last came this present century, when the Nonconforming Christians determined to be trampled down no longer, and now they have won voting equality in Parliament, municipal equality, university equality, so that Disestablishment has made wonderful progress. Now, the Episcopal Church retains only privilege, not persecuting power, the private use of public national property, not the power of wholly excluding Dissenters from their national immunities. The next step will be to apply this national property, after providing for life interests, to national purposes, and to place the Episcopal Church on a footing with all other Churches, to stand or fall on her merits. Well, this you think an awful prospect. I do not think so, especially if men on both sides will be a little Christian, rational, and patriotic. It is the natural effect of a long and fierce struggle to shut out wider views, but for my part I wish to look ahead, and to place this question of disestablishment before Christian people on both sides in a light in which it is too little regarded—I mean in its bearings upon the prospect of reconstructing our English Christendom. If men will look at this question only in a spirit of blind and mad party rage, I don't know that I have anything to say they will think worth their hearing. But I speak in the hearing of many Church of England men and Nonconformists who are superior to such wicked passions, and I wish to ask them both whether they ever give a thought to the consolidation, the local unification of our English Christianity. I appeal to the clergy and laity of Coventry, and of every other English town. Are you satisfied with things as they are? Are you satisfied, 350 years after the Reformation, to see your churches half empty and surrounded by a multitude of separatists of different names, none of them holding any communion with you, but all bearing the name of your Master? Are you satisfied with this? Does it never occur to you that it would be a glorious, a delightful, a magnificent thing, if the reasonable Protestant Christians of these English towns could be brought into local unity, as the Christians of one town and neighbourhood were organically one in the first three centuries following on the age of the Apostles? Does it never cross your mind that it would be a good work to put some limit to this detestable English bitterness and religious local divisiveness, to bring about some sort of local unity which would allow English Christians—notwithstanding minor differences of opinion—to regard each other as brethren? Would not this have a good effect on general culture, on temper, on intelligence? Would it not give the benefit of the sympathy of the higher types of people to the lower? Would not this take the worst poison out of your social life? Would it not offer quite a new lesson to outsiders and sceptics? Would not the world begin to think that after all there was something in Christianity besides the self-interest of parsons and the sensibilities of Mr. Tozer? Well, I next appeal to Nonconformists. Are you satisfied, gentlemen, with this state of things as they are, in the matter of local Christianity? Do you think the present multiplication of buildings, interests, causes, or whatever you call them, promotive of real religion? Do you think the constant tendency to lower the very idea of a public teacher, by admitting all sorts of unexamined preachers into the pastoral office, a good thing for the Gospel? Do you think these great national "conferences" and "synods," and "unions" of yours, controlling you from distant centres, half such good things as would be a closer union with your Christian neighbours? Are you satisfied with all your own traditions; with your rupture with past ages; with your traditionary rejection of many good customs in the Church of England? Well, you know you are not. There is a deeply-felt desire in England for the local consolidation of the Christian party against the anti-Christian. And what is the remedy? Will you cry out, my clerical friend, "Conformity, comprehension—submission to the Church established by law!" Well, you know you are prescribing a remedy which the patient will not take. Moreover, your prescription shows that, with all your prayers for unity, you do not care for local unity; that you care for unity only on the impossible condition of everybody conforming to all your specialities of opinion. No! the first condition of an approximation of the churches towards a working local unity is the removal of the legal obstacle—of the political barrier. Let the Church of England set herself free, and resume the ancient local freedom, and then she can shake off the central despotism of the political prelates, and restore local government by the best; and then we could all make an effort towards local approximation. You say—on both sides—that this is a dream. Very well. Then look at the alternative. If the Church of England will not set herself free in the spirit of justice and benignity towards her neighbours, she will be disestablished in bad blood, and by the wrathful democracy. And what then? Still more local alienation, still more social grievance, complaint, friction, and no reconstruction of the churches outside. Therefore, what I long for more than anything else is the rise on both sides of some statesmen who really care for the character and happiness of Englishmen, and who would lead us—it may be by a difficult march, but into a better future. On both sides I see noble qualities, the possibility of a true

Catholic communion—the prospect of an infinite blessing to the people. But I also see angry and jealous corporations, valuing endowments more than truth, and privilege more than justice and unity, and it is this which fills me with alarm. I implore the good and earnest clergy and laity of the Church of England to take the lead in this just and necessary revolution, and not to oppose themselves, as in France, to the inevitable.

THE LIBERATION SOCIETY.

We regret that the large demands upon our space last week prohibited us from inserting a number of reports of meetings held in all parts of the country in support of the disestablishment movement. Beginning in London, which needs constant work with a view to electoral action, there was a meeting held in Bermondsey, addressed by Mr. J. A. Picton, M.A., on the "Waste of National Resources by the Political Establishment of Religion." Mr. Reed, of the Church Defence Institution, opposed. A resolution was adopted against a bill proposed to be brought into Parliament for settling the Easter Dues question in Bermondsey. —Last week Mr. Kearley addressed two more meetings in the Metropolitan district, one at Craven Lecture Hall, the other at Praed-street.—Last Friday, also, Mr. J. Carvell Williams addressed the students at Hackney College, after which an interesting discussion took place.

We give a report of Mr. Edward White's speech at Coventry last week at a meeting which, as will be seen, was also addressed by Mr. Carvell Williams, who vindicated Mr. Bright in the view which he took of the Bishop of Truro's recent speech. As the last meeting at Coventry was a very disturbed one, special precautions were taken to prevent disorder, and there was a quiet, as well as a large and unanimous, meeting. The Coventry papers report the speeches at considerable length. —Another borough meeting—and the whole of the boroughs are intended to be visited this winter—was held a fortnight ago at Nottingham, addressed by Mr. George Howell. Mr. Howell, who has large knowledge of the working classes, recommended that disestablishment should now be made a hustings question. "Every voter," he added, "should now make up his mind that this should be a test question with candidates." Mr. Fisher also had a meeting at Canterbury last week.

As belonging to this order of meetings may be classed two local addresses given in Manchester, one by the Rev. G. S. Reaney, of Reading, in the Queen's-road Church, and the other by the Rev. James Brown, in the Longsight Mechanics' Institution. Also Mr. Fisher has given a lecture, in the course of a Cornish tour, at Bodmin, and the Rev. C. Goward has given one of a series, at Reading. A crowded meeting was held at Derby on Monday of last week to hear Dr. Mellor. Mr. James Allport was to have taken the chair, but was prevented by illness. Mr. Earp, of Melbourne, accordingly presided. The meeting was enthusiastic. Dr. Hillier has also addressed a meeting at Aylesbury. In the Aylesbury Paliamentary district Dr. Hillier has also lectured at Towersley, Loosely Row, and Speen. Here the *labourers have votes!* A local meeting at St. George's Schoolroom, Bristol, with addressed by Mr. E. S. Robinson, chairman, Mr. Bassett, and the Rev. J. Whittles come under the same heading.

Meetings in country towns and villages have been held in large numbers. One of the most remarkable relating to the question was called at Radstock, by the incumbent, who invited an equal number of Churchmen and Nonconformists, including the Rev. G. Duncan and Mr. T. G. Grundy, of the Western Agency of the Liberation Society. The description of this meeting extends to four columns of the *Trowbridge Advertiser*, which says that the scene was unparalleled in the neighbourhood. The rage for tickets seems to have been extraordinary, and the utmost excitement prevailed. Those who had received tickets were offered "a half-crown—a crown—a half-sovereign" for them, but they were not to be had for double that sum." The Church position, on this occasion, was represented by the Rev. R. Lawson, incumbent, and the Rev. G. W. Horton, Vicar of Wellow. Mr. Duncan represented the Nonconformists. The discussion, which was both earnest and good-humoured throughout, lasted several hours, and ended with a general shake hands.

We have referred to Mr. Fisher's Cornish tour. Our reports indicate a series of very successful meetings, the most successful ever held in Cornwall. The places covered were Liskeard, Bodmin, Penzance, Camborne, and Helston. Mr. Fisher himself says that "the recent utterances of the bishop have fairly roused the Methodists, who are now rapidly becoming more and more anti-State-Churchmen."

A tour in Norfolk, taken by Mr. Kearley, also seems to have been of a very satisfactory character. Mr. Kearley visited Wymondham, Swaffham, Wells, Thetford, and Harleston.

The Rev. J. H. Lummis has also had a series of meetings in his neighbourhood. We have received reports of addresses given at Over, Long Stanton, Parsons Drove, Banbrook, and Donington.. Lincolnshire ought, by-and-bye, to be ready for a Disestablishment candidate.

Then we have lectures by the Rev. E. Hipwood, at Market Harborough, Earlsheaton, and Huncote, speeches by other friends being delivered at the same meetings. At Grays, in Essex, Mr. John Geary addressed, on the 11th, a satisfactory meeting, and one also at Pembury, on the 4th. At Whitworth (Lancashire) a meeting has been held, when an amendment was moved, but, although a large number of hands was held up for it, it was not carried.—At Bramley (Leeds) the Rev. A. Holliday, President of the United Free Methodist Churches, has lectured, Councillor Frith presiding.—At Newport Pagnel last Wednesday the Rev. Thomas Adams, of Daventry, gave an address.

From Wales (North) two meetings are reported, one at Pont Robert and another at Meifod, both addressed by Mr. C. R. Jones. The vicar of the parish is to reply in the latter case.

As regards Scotland, we have a report of a magnificent meeting at Dingwall, on Tuesday of last week. It was attended by the Rev. Dr. Hutton, of Paisley, and the Rev. A. Oliver, B.A., of Glasgow. The vigorous addresses of the deputation were received with enthusiasm.—On the same night, at Tain, another meeting was held, presided over by the Provost. A series of resolutions in favour of the disestablishment of the Scottish Kirk was passed.

Convocation.—It is thought in influential quarters that Convocation will meet on February 12.—*Record.*

An Archbishop for Scotland.—A diocesan meeting of the Episcopal clergy of Moray and Ross was held at Inverness on Thursday for the purpose of considering a proposal to adopt the title and office of an Archbishop in the Church. Bishop Eden presided. Resolutions were passed approving the proposal, recommending Bishop Eden, the present Primus, for the office, and requesting the College of Bishops to call a general synod to legislate on the question.

The English Church Union have adopted resolutions expressing satisfaction at the recent judgment of the Queen's Bench Division in the case of Mr. Tooth, which, the resolutions state, "entirely confirms from a legal point of view the position taken by the English Church Union in regard to the Public Worship Regulation Act and the judge appointed under its provisions, affords a strong justification of the course hitherto taken by the English Church Union, and strengthens it in continuing to maintain that course in the future."

Mr. Hugh Mason and the Policy of Nonconformists.—Mr. Hugh Mason, speaking as chairman of a Liberation meeting, at Ashton-under-Lyne, last Thursday evening, said he was not anxious that the Liberal party should come into office without a very pronounced policy, and he did not see any policy for the Liberal leaders unless they took up boldly the great question of disestablishment. The Nonconformists, he remarked, had played the "second fiddle" long enough; the time had come when they should assert their manliness and independence, and they ought not to be drawn off the path by any red herring such as household suffrage for the counties, which was a "card" that would be played by Lord Beaconsfield if he only lived a little longer.

The Burials Question.—A pleasing incident occurred at Heptonstall Church on Friday during the burial of a well-known gentleman, Mr. B. Hartley. The first part of the service was read by the vicar, the Rev. E. P. Powell. The lesson, which is taken from 1 Cor. xv., was read by the Rev. Geo. E. Allen, superintendent minister of the Wesleyan circuit, Hebden Bridge. Mr. Powell conducted the remainder of the service. This act on the part of the vicar is looked upon with much favour.—*Manchester Guardian.* At a meeting of the clergy and church laity at Dorchester on Thursday a resolution was passed by a large majority condemning Lord Harrowby's Burials Bills clause, and asserting that a measure founded on such principles would neither be just nor right.

The Pope and the Queen.—The Rev. Adrian de Heldt, Prothonotary Apostolic, gives the history of the alleged correspondence between Pope Pius and Queen Victoria with respect to the proposed Catholic hierarchy for Scotland. Mr. de Heldt says he has several times heard the Pope express his grateful amazement at the courteous tolerance shown to Catholics under British rule; and "this sentiment the Holy Father has lately embodied in an autograph letter to Her Majesty, as the best way of thanking England and Englishmen, and to announce half officially a change in Church government among the Scottish Roman Catholics." As to the reported reply of the Queen, it would be absurd, Mr. de Heldt says, to suppose that Her Majesty "has done one jot or tittle to recognise the Papal hierarchy."

Earl Nelson on Disestablishment.—On Friday Lord Nelson addressed a large meeting held at Newbury in connection with the Newbury branch of the English Church Union, the subject being the relations between Church and State. Mr. Charles Slocock, president of the branch, and mayor of the borough, presided, and there was a numerous attendance of the clergy. The noble earl, in speaking of the position of the Church at the present time, maintained that those relations were in a complicated and dangerous position, but still not so as to necessitate disestablishment. He contended that although there were undoubtedly reasons for the disestablishment and disendowment of the Church in 1830, such reasons were not to be found now. He did not think that disestablishment would lead to Nonconformists and Churchmen uniting in brotherly love any more than it had done in the case of Ireland.

Ritualism at Bristol.—The *Bristol Post* publishes some letters which have been exchanged between Bishop Ellicott and the Rev. A. H. Ward upon the subject of the Ritualist practices at the church of St. Raphael, Cumberland-road. On Sunday Mr. Ward informed his congregation that the bishop had called upon him to desist from the use of vestments and lighted candles, to leave off the mixing of water and wine, the kneeling during the prayer of consecration, the elevation of the elements, making the sign of the cross; to remove the pictures known as "The Stations of the Cross," and discontinue the use of incense. In a second letter his lordship had intimated peremptorily that if another Sunday passed without his directions being complied with he should at once take proceedings. Upon receiving these letters from the bishop, Mr. Ward at once communicated them to the Rev. Mr. Miles, the founder of the church, and also appealed to the bishop's forbearance. No change was made in the mode of conducting service last Sunday.

Religious Freedom in Sweden.—An extraordinary religious movement is taking place in Sweden, where a petition signed by nearly 25,000 persons has been presented to the King, praying that "The use of the Holy Communion may be free, like the use of God's Word," or, in other words that the celebration of the Communion may take place also out of the churches, and that the celebrants may be other than persons in holy orders. The Ecclesiastical Court at the Cathedral Chapter of Upsala, to whom the petition has been referred, has reported against such an innovation, which, in their opinion, "would eventually destroy the Church." The Government will probably refuse the prayer of the petitioners, and the consequence will be a serious split in the Swedish Church. It may, perhaps, not be generally known to English readers that until very lately there was no religious liberty in Sweden, Roman Catholics and Jews, for instance, being unable to exercise their religion publicly; the consequence being that even at present the total number of Jews in Sweden barely amounts to a thousand persons out of a population of nearly four million inhabitants, being, with the exception of Spain, the smallest proportion in Europe.—*Pall Mall Gazette.*

Religious and Denominational News.

The Rev. J. B. Clarkson, B.A., late of Ongar, has accepted a unanimous invitation to the Church at Matlock Bank.

The friends of the Rev. N. L. Parkyn, who is resigning the pastorate of George-street Congregational Church, Croydon, have taken St. Paul's Church, which is to be rechristened Christ Church.

Mr. Spurgeon's eldest son lately went to Australia for the benefit of his health. It appears that although he is only twenty-one years of age he has been induced to accept several invitations to preach, and that in the pulpit he has shown that he possesses some at least of the gifts which have achieved for his father such wide celebrity.

Congregational School for the Education of the Sons of Ministers.—The Rev. S. Fisher, of Twickenham, has accepted a cordial invitation from the committee of this school to become its secretary. He will commence his work with the new year, and will fully enter upon it in March next, when Mr. E. Churchyard and Rev. E. J. Evans, B.A., retire. The Rev. J. Viney continues his honorary connection with the school, as he has done for the last fourteen years.

The Late Rev. W. P. Lyon.—A correspondent writes:—"Several years ago a friend left Mr. Lyon a legacy, which he duly received, but, finding that some of his poor relations had been overlooked, he at once handed over the full amount, dir-ributing it amongst them. Shortly afterwards another friend died, leaving him a much larger legacy than the one he had voluntarily given up. As this legacy came to him under different circumstances Mr. Lyon retained it."

M. Ernest Monod.—*Le Christianisme du Dix-neuvième Siècle* informs its readers that M. Ernest Monod has just been invited by the Church of Laforce to occupy the post of second pasteur in that church. On this occasion M. Monod has declared himself attached, like his colleague, M. Bost, to the Reformed Church of France; at the same time he accepts the decision taken by the Church of Laforce to remain independent for a while, but he has made provision for the time when the Church shall finally pronounce upon the ecclesiastical position which it will adopt.

Worcester.—The Rev. Septimus March, B.A., late of Southampton, was recognised as the minister of Angel-street Congregational Chapel, Worcester, at a public meeting in the chapel on Wednesday evening, Dec. 5. Alderman T. Rowley Hill, M.P., senior deacon, presided, and many ministers of the town and neighbourhood were present. Messrs. Barling and Hunt attended as a deputation from the church at Albion Chapel, Southampton, which Mr. March had been obliged to leave on account of his health after a pastorate of fifteen years. After a few words from the Chairman, who said that the invitation to Mr. March had been one of enthusiastic unanimity, the new pastor addressed the meeting, and in the course of his speech said he stood before them as a Nonconformist, and his experience of Congregationalism after fourteen and a half years in the ministry was that of his father, who had forty years' knowledge of it as a pastor; he loved it more than ever. He denied the accuracy of the views put forward by Dr. Vaughan, of the Temple, who said that Congregational ministers

were hampered by their flocks, and obliged to please their hearers and prophesy smooth things. He would say in reply, "No congregation is so much to be pitied as that which has no voice in the election of its own minister, as that which cannot restrain its minister when he gives way to all sorts of heresy and all sorts of folly." (Loud applause.) Mr. March then remarked on the fact that the laity are demanding more power in matters ecclesiastical, those going back again to the system of the early Christian churches, and he spoke in favour of church members only having a voice in the management of the church. Mr. Barling said that Mr. March was universally esteemed at Southampton, and both Nonconformists and Churchmen regretted his removal. Mr. Hunt gave similar testimony, and said that if they wanted to keep Mr. March at Worcester there should be oneness of aim between pastor and people. The Rev. Dr. Deane, in the course of a short address, referred to the position occupied by the Free Churches of England, which were prospering and spreading themselves over the land. The Rev. J. Bartlett, the Rev. J. Lewitt (Baptist), and the Rev. J. Henshelwood delivered short addresses, heartily welcoming Mr. March to the city of Worcester. The chairman, in acknowledging a vote of thanks, hoped they would soon have another united communion service, when all the members of the Nonconformist churches, and those of their friends of the Church of England, who felt free to join them, could sit down together to celebrate the dying love of their Lord.

SURREY CONGREGATIONAL UNION.—A meeting of this Union was held on Dec. 12, at Grafton-square Congregational Church, Clapham, S. Figgis, Esq., the chairman of the Union, presiding. After a devotional service, the business meeting was held. The general report of the Union (read by the Rev. J. Farren, sec. *pro tem.*) stated that its work had been prosecuted during the year with much earnestness and with many gratifying results. These results were most conspicuous in the department of evangelistic enterprise, and towards that it seemed likely that the more special energies of the committee would have to be directed. There were many rural districts of the county where the work of the evangelist was sorely needed, and which presented inviting fields of labour. The report of the Chapel Debt Extinction Fund stated that the benefit which it had been the means of conferring was large and most gratifying. Through the disbursement of something like 1,200*l.*, between 6,000*l.* and 7,000*l.* of chapel debts had been cleared away. The treasurer's report (read by Mr. Marten Smith) stated that the receipts during the current year were 1,029*l.* 5s. 5d., and that after payment of expenses a balance of 78*l.* 10s. 4d. was carried forward to the next account. The Rev. Clement Clemance moved the adoption of the reports and the treasurer's statement, and also the appointment of the committee. The Rev. W. Davies seconded the resolution. A discussion arose as to the present state of the secretariat, and it was agreed that the whole question be left to the committee for their consideration, to bring up the result of their deliberations at the summer meeting. The resolution for the reports, &c., was also agreed to. Grants to chapels and for evangelists in Battersea, Rotherhithe, Haslemere, Chertsea, Leatherhead, Anerley, Gomshall, Guildford, and other places, were agreed to. The Rev. J. G. Rogers urged that the work of the Union should be confined to the rural districts, and let the London Congregational Union attend to the suburbs. He thought it desirable that a line should be drawn between the work of the two Unions. Mr. Marten Smith said they were gradually reducing their metropolitan work. Instead of asking that day for 235*l.* for that work, as they did last year, they only asked for 152*l.* The Rev. A. Hannay then delivered an address, in which he explained the objects of the Church Aid and Home Missionary Society, and expressed a hope that one of the results would be that in every Congregational Church in Surrey there would be an efficient auxiliary to promote its objects. He suggested that they should send to every Church in Surrey an efficient deputation to deal with its heart and conscience in this matter. Let them take Mr. Rogers away from disestablishing the church if they could get him—(laughter)—and other people away from other service they were rendering, and let them give a day now and then that they might come into close, fraternal, actual sympathy with the consciences and hearts of the people in all parts of Surrey, that they might come to know their duty in this matter, and perform it. He believed they had undeveloped strength in their churches to do in the difficult generation that was coming as strong a work for Christ as English Congregationalism had done yet. The urgency was pressing, for the Church of England was going to be disestablished. (Laughter.) This would bring a strain and pressure to bear on the vitality of their Free Churches such as had never tested them before, and it was time they were ready for the strain. (Hear, hear.) The Rev. G. S. Ingram thanked Mr. Hannay for his very able exposition of the scheme as far as its practical elements were concerned, and proposed a resolution heartily approving of the objects of the society, and urging that its claims should be brought before the churches of Surrey. This was seconded by the Rev. G. M. Murphy, and supported by the Rev. J. G. Rogers, who said he would accept the scheme as it stood, and make the best of it, and would do what he could to give it effect. How were they going to do it? He would say distinctly that if any man said his church was doing what it could do, or one-half of what it could do, it was simply ludicrously untrue. He fully admitted it; it was a subject very deeply on his heart. The utmost sum contemplated by this society in the first instance would be 100,000*l.* a year, and surely that should be forthcoming. The Rev. T. Gilfillan and Mr. Marten Smith also supported the resolution, which was agreed to, with the addition that the committee of the Union be empowered to appoint such delegates as they might be asked to appoint to serve on the conference that would be summoned of delegates from the county unions in order to form the society. This concluded the business of the session. The ministers and delegates dined together in the Lecture Hall, and a public meeting was held in the evening, at which addresses were delivered by the Chairman, the Rev. G. J. Adeney, of Reigate; the Rev. J. Shaw, of Ewell, and D. Williamson, Esq., of Guildford.

THE REV. J. B. BROWN ON "THE BASIS OF COMMUNION."

On Sunday evening the Rev. J. Baldwin Brown, B.A., delivered his second and concluding discourse on "The Present Controversy Concerning the Basis of Communion," at the Brixton Independent Chapel.

The rev. preacher commenced by saying: I resume to-night my remarks on the subject of the question concerning the basis of religious communion which has arisen amongst us, and on which some of those present will remember I offered you some thoughts a fortnight ago. I do not think it would be possible to find a verse which more exactly expresses the state of mind in which we ought to find ourselves in such a time as this, and the objects at which we ought to aim, than the third verse of the 4th chapter of the Epistle to the Ephesians—"Endeavouring to keep the unity of the spirit in the bond of peace." If we aim steadfastly at that rule as our guide we shall do well. My remarks last Sunday week were mainly directed to the consideration of the way in which we have arrived at this state of things, and to what it is to be attributed as far as we can trace it. I now have to deal with the state of things itself. It is now boldly affirmed by a vigorous and enterprising school of Christian thinkers that spiritual life is wholly independent of doctrinal ideas and convictions, and that religious communion, a term which covers a very wide field, should be based entirely, not on doctrinal agreement, but on the manifestation of spiritual life. I use the term "Christian" of these thinkers, because they evidently, with entire honesty of heart, "profess and call themselves Christians;" because they seem to be animated by the purpose and language embodied in the spirit of the Master; and because they manifest, unquestionably, the characteristics of His Divine ministry to the sinful, suffering, struggling world around them. This is, surely, one of the most prominent notes of the Christian Church, but many of these teachers seem to us to have parted with almost everything which makes Christianity the "power of God to salvation." There are those who think, and say plainly, that these men have no honest place within the broadest Christian pale, and that they maintain their fellowship with our Christian Church with a dishonest heart; but I think, I confess, that their clinging to the ancient fellowships has, probably, a nobler meaning, and that their minds have gone further astray from us than their hearts. They may feel that their convictions, sympathies, and hopes are deeply rooted in all that is good and still makes the life of Christendom, and they would regard themselves sadly, as cut off from the living, beating heart of the Church, if they were driven to withdraw and form a sect outside by themselves; and I, for one, while they seem to cling to our fellowship, while they speak of Christ with reverence, while they work for Him according to their light, and have pleasure in doing His will, will never take the knife and sever the bond that binds us together; but I should be ready to extend the application of the term Christian much more widely than many of my brethren seem to think we ought to allow. I believe that the perfect man in Jesus Christ, the Christian whose life fills out the whole sphere of the name, is the man who believes in the incarnation of "the Word, that was with God, and that was God," in His sinless life, in His atoning death, in His resurrection, His ascension and his reign, and who feels the quickening powers of these central Christian truths in his innermost thought and life. None can rise to the fulness of this stature but those who love to work in the light of this revelation, the revelation which God has set forth as the Gospel whereby a man must be saved, just as in the sphere of nature it is not the light which is broken and diffused in the atmosphere, but the sunlight, hot and glowing from the burning fountain, which quickens the germs and ripens the fruits. But diffused sunlight is not without its ministration, for in diffused light, if the sun be veiled, germs will start and fruits still ripen, but to a cruder and poorer extent if not quite buried in depths of shade. But we are living in days, we must remember, in which the light is widely diffused. Christian ideas and Christian influences have broken out from the Church, permeating and elevating society. Men drink in the influences of Christian truth at every pore—I mean that truth which the Church has guarded and handed down, the Catholic truth—without always knowing whence those influences spring. The loftiest ideas of self-devotion and self-sacrifice spring up in the heart of the dariestre utilitarian wastes, and men finding so much light diffused abroad are tempted to think that that is all which is needful to the nourishment of the noblest fruits of the Christian life. They will find their mistake in time, and will turn to the sunlight—the incarnation and the resurrection once more. I believe there are a very large number of persons who believe in their hearts much more deeply and truly than their intellectual conceptions seem to justify, and who get out of the truth held by the whole Catholic Church thoughts about God and ideas and hopes, of which the body of Catholic truth is the only possible evidence, and who have a far closer fellowship with us in the inner working of the spiritual life than they themselves can realise intellectually. But their life must be weaker and poorer than if they lived out in the sunlight. The vitality of these anti doctrinal Christians seems to lack propagating power; but while we see in nature how hard it is to define the vital boundaries, I dare not draw, or attempt to draw, the line of doctrine beyond which men are bound not to recognise as, in a Christian sense, vital, any manifestation of spiritual life. Then there is another reason, and a very grave one, because, while I give a larger reading to the word "Christian" than many of us seem disposed to allow, I believe we are, before God, largely responsible for these errors of our brethren. Much of the sin of it lies at our door. I know that these are very unpopular doctrines, but we must look at home if we intend to do anything effectual abroad. The rev. gentleman went on to say that, looking at the theology and the organisation of the Christian Church, the wonder to him was that any faith survived. Abroad, the large majority of the manly intellects of the time had learned to ignore, in Roman Catholic countries, if not to contemn, the names of "Church" and "Saviour," because they were so inextricably associated with the most senseless doctrines; but we had happily a better state of things in England, and nowhere might we say, with joy and thankfulness, had Christianity so manifest a power; but alas for the Christianity of our Protestant England, when we compared it with the light and spirit of the Lord Jesus, which it was set up to manifest to the world! How long was it since, under the reign of a theology which had many noble features, views of the Divine character and purpose were set forth which we could now hardly contemplate without a shudder. It was impossible that the Church could work out of such theological confusion as we had had for generations, the Divine plan and order for the ruling of the world, without having a time of suffering, great and sad, before deliverance. But it must be noted that the result of a long pressure of what seemed to be incredible ideas of God and His ways upon the human intellect and spirit, was not simply a correction of the errors and an easy, peaceful substitution of more Christian ideas. The process was never as simple and happy as that. Always, for a time, the very foundations of faith got questioned; and it was only after a long battle that the vital truths established themselves again as unquestionable, while the errors and excrescences dropped off and were buried away. Just such a battle, it seemed to him, we were entering upon now. The present contest touched theology as a whole, and we were justly up in arms to defend it. But it was needful to remember, in order that we might defend it wisely, that, precious as was sound doctrine—as precious as sound bone to flesh—we had during these last generations, to put it quite plainly, well nigh driven it to death. How much of it was of the earth, earthy, and worse? How much pride, vainglory, love of money, fear of man, honouring of the rich for their riches—how much "envy, hatred, malice, and all uncharitableness" had been suffered to live in our churches, not unrebuked certainly, but unbranded with that stigma which was once affixed to doctrinal aberration—whereby we had exposed ourselves to the reproach of the world that we care for doctrine than for life. We had seen our church fellowship so poor that we could discern but little difference between those on the verge of the Church, those within the pale, and those of the congregation without the pale. He had heard one of their prominent laymen lament that there was no test of Christian harmony; for Church fellowship as a test of faith seemed to be ignored. These things were said freely to one another; and it was only fair to remember them when they were judging those who were troubling the peace of the Church by trying the experiment of what would come of abandoning doctrine as the basis of fellowship, and concentrating all our attention on life. It was a strong recoil we were now suffering from, but recoils were always strong; and we might grievously hinder the timely adjustment of the balance of the truth by treating the recoil as a permanent aberration from the truth. Thus men said practically, "You have failed to preach in your churches a Gospel which the common people would gladly hear." What could the answer be? It would be easy to say, "Anathema! Banish them from our fellowship?" It would be easy in reality by an adjustment of judgment to do fairer justice to what the churches aimed at. But when all that could be said was said in deprecation, he confessed that it was with a very humble heart, and with no mood for severity of discipline, that he watched those (for he knew the desert they were entering upon) who, in the direction they were pursuing, thought

they could show "a more excellent way." He watched them with a sad and humble heart; but it would be no answer to these to say, "Men ought not to be driven to unbelief by the faults of the Church; they have but to look to their Bibles for a renewal of their faith and life in God." But he imagined none fully understood how much we all read our Bibles to the music of early impressions, and by the light of all that is around us. Practical men came to the study of the Bible with pre-judgments—he did not say prejudices—formed on insufficient materials. They read very much as they were taught; and if the pre-judgment had been formed under the pressure of adverse influences, it was hard even for the purest and clearest truths of the Bible to enter fully into their hearts. And the Bible itself had even suffered wrong. We had so idolised the letter of the written Word—as though it were not the mind and the spirit, but the letters of His commandments that we were to obey—that there was a revolt now against its true authority; and even its historical basis, on which we believed Christianity rested, was impugned. He held that to destroy the history was to destroy the deepest spring of the power of the Gospel—for it was the history of a Divine Person who lived and suffered and died for our world. These teachers to whom he was referring seemed to be fascinated by the scientific dogmatism of the day; they caught the popular scientific jargon when applied to spiritual truth; but the great majority of the school were weary of words which, in our judgment, whatever power they might be charged with, seemed to carry no reality behind them. They held our doctrinal lines to be fallacies, and that the Church of the future should be constructed, not on the lines of doctrine, but on the lines of life. But it was still a Church, in their apprehension, which they they were thinking of constructing, and it was a Christian fellowship they were seeking to organise. It was Christian work in teaching, healing, and helping mankind which they meant to do, and he dared not deny to them the name of "Christian" merely because they sought to minimise the doctrine, when he saw how large defects of life that name of "Christian" had been allowed to cover even when the doctrine had been unimpeachable. Rome herself had been faithful to the central truths of Christianity. But he armed himself, and would have others arm themselves, with patience until they found that intellectual vitality was as inseparable from the fulness of docrine as from the fulness of life. But what was life? This, surely a fundamental principle, might cast some light within narrow limits upon the principle which underlies this question. We spoke of the Divine life in man—the life of Christ in the soul—that the Christian was born again in an incorruptible state. These words represented a profound reality. If we were living a spiritual life, we were living a life in God. In what measure could that be assured to those who had broken away from the truth of the Gospel, and whose Saviour was a simple peerless human example? We could not answer this by any sharp dividing line, because nature had not so answered. In the life of man the spiritual being was life in Christ; but nothing was a source of more deadly error and mischief in the Church than the imagination that the word of Christ in human scenes was conterminous with our determination of it—and that our Christ was the measure of the full form of the Christ of God. Christ had a firmer and larger hold on all of us than we had on Him. There were secret workings of the Spirit of which we were unconscious. Were we to rest in half-conscious and imperfectly developed conditions of life? There was no rest for man but in growth in grace, and in the knowledge of our Lord and Saviour. Hence the world was so sad and restless because it did not care to grow up to Him. And this led him to remark on the specious arguments employed by the teachers of this school. They took their stand on the teaching of Christ in the Sermon on the Mount, and said, "Is not the theology of the Sermon on the Mount enough for the Church for all time?" "Assuredly not," was the answer, "else the Sermon on the Mount would have terminated the ministry of our Lord." There was another Mount where the form of Christ caught the broken sky, which He kept ever in sight; Calvary was present throughout His whole path. We gathered the truth in the word He had spoken; but not only the word, but the work—the work of Death—was needed to make the word appear—"I, if I be lifted up, will draw all men unto me." The men who heard the Sermon on the Mount were the men who watched by Calvary and received a new and larger revelation; they were the men who heard from Christ's lips the commission to show forth His death to the world. We lived, therefore, now under the dispensation of the Spirit. The word "Spirit" was a familiar word on the lips of the teachers of the anti-doctrinal school. They speak of the "Spirit of Life," the "Spirit of Grace," the "Spirit of Christianity." But during the living ministry of Christ it was said "the Spirit was not yet given because Christ was not yet glorified." What did this mean but that, while He was yet teaching, the facts were not established or became facts except in the mind and purpose of the Father. If we were to make the Gospel a power to the quickening and salvation of the world, His death, resurrection, and reign were the truths which those who would honour the living teaching of Christ should go and enshrine in their hearts. "Let us return to the early teaching and be children again," was the cry of the school which was making some stir among us; "Let us be as those who heard the living lessons of morality from the Saviour's lips before the shadow of the cross had fallen on Him, and be children again." But it must be remembered that there were two childhoods; and that the second aped the experience of the first. While the shadow of death was stealing on, we had need to beware! This opened the question suggested by these who say that Christianity (meaning the Christian condition of the soul) means goodness. "Give us goodness," they say, "firm principles of moral judgment and action, the spirit that seeketh not its own, but is drawn forth like Christ's, to serve and suffer for mankind; give us that, and we ask no more; that is what we understand by Christianity." But there was a snare and a fallacy in that argument which needed to be brought to light. There was a snare in their measure of goodness—for the whole apparatus of Christianity, and the whole system of moral and spiritual influence in which the Death and the Resurrection have root, was needed to lift our goodness up to the mark of the ideal of God. Wherever goodness was in any measure, he would love and honour it as good; but unless it had that unseen power behind it to enlarge it and uplift it he would not make it the basis of fellowship. He was in fellowship with it, and those who would separate themselves from it were so far separating themselves from good, though they might be able to repeat the creeds of the Church. But doctrine was worse than nothing if it was made an end in itself, which was the tendency of all churches—for it was an end only to the nourishment of the life of goodness in human souls. Show him a life of goodness in all its perfection, and the work of Christianity would be accomplished; but then it was Christianity that was necessary to develope it and bring forth the fruit. The rev. gentleman then quoted from the writings of Mr. A. J. Scott as to the meaning of "Truth" and "Life" and went on to say that the vital question, after all, concerning life was nourishment. We had life, and could see it and recognise it, but the next moment it was a question of nourishment. What lived grew. What grew must be fed. What life was he knew not, and no man knew; but it was essential that man should receive and give, for life in which there was no free circulation would perish. The vigour of life was its power of taking in and giving out—the vividness of its circulation. It was constantly receiving nourishment and giving back fruit. Christian life was life in its highest form—the life which was eternal. It fulfilled, under the highest conditions, a universal law; and the Word which gave the most solemn and profound expression to that law was, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." Here was life quickened by the Divine Spirit; here was the great world of life unfolded—a great universe ruled by the risen Christ to nourish it and draw it up to the fulfilment of the highest ideal. It was men who believed in this Gospel, and who preached it with patient earnestness, and who were daily fed by faith in the infinite truth and love of the Saviour, who had led these vital movements in all ages, and had developed and maintained Christian society. The churches that held fast to the great truths of the Incarnation maintained their vital heat, whilst those which had forsaken it were conscious of coldness and a want of propagating power—a significant fact and a solemn warning to those who dreamt that the life of man or the Christian Church could be permanently nourished on any other nourishing power than that of "Emmanuel, God with us." In regard to the value of conduct, in the long run it depended on what was behind it to sustain it. No man could truly estimate the nature of conduct and forecast its future who did not search behind it for the beliefs and hopes by which it was upheld. He would honour Christian conduct wherever he saw it, and would have fellowship with it as far as it reached, whatever it might cost; but those best acquainted with the human mind would best understand that the fullest, closest, and most Christian fellowship could only be maintained between those who were at one with those influences that were behind it, and its relation to truth; on which relation it depended whether it should live or whether, like a flower cut from the stem, it should droop, wither, and die. On this relation of unity to truth Mr. Baldwin Brown again quoted Mr. A. J. Scott, and then concluded: Here I pause. I have said many things about religious communion, and indicated some points which seemed to be important and bear on the subject; but I have little doubt that many of you will have been disappointed who may have come for definite guidance under given circumstances, and you may be tempted to complain that you find no such formulated prescription for the mischief that has arisen among us in the words I have offered. I cannot say that that complaint would greatly disappoint me. There is much to be thought and much to be said about the subject by many minds before we can be prepared to act in the matter with the wisdom and charity which are imperatively demanded, because so many are rushing at the question, "What am I to do?" instead of asking themselves, before God, "How am I to feel? in what attitude am I to place myself?" before the great issues which they themselves have raised? If I have helped any to answer that question to-night which I proposed to myself in these discourses my purpose will have been gained.

Correspondence.

THE MADAGASCAR MISSION.

To the Editor of the Nonconformist.

Sir,—It was with great regret that I read two letters in the *English Independent* written by Louis Street, lately my fellow missionary in Madagascar. As extracts of these have been published in your paper, I will thank you to insert what I have written in reply. It is very painful to write in opposition to one with whom I have been for many years a co-worker; but Mr. Street's letters appear to me to convey impressions of the state of things in Madagascar so contrary to the truth, and so damaging to the character of both missionaries and natives, that I do not feel justified in remaining altogether silent.

I shall not attempt to answer them in detail. Nearly every paragraph, and often almost every sentence, strikes me as unfair; sometimes by a misconstruction of facts, sometimes by the omission of other facts that would materially modify, if not altogether change, the reader's judgment; sometimes by most unjustifiable inuendoes; and sometimes by exceptional illustrations which appear intended to give a picture of the usual order of things. It is therefore impossible to do more than try to remove a few of the false impressions these letters are calculated to give. But before doing this, it is only fair to say that I do not attribute any dishonesty of purpose to Mr. Street, beyond that of withholding facts which would give a different colouring to his statements.

Mr. Street's first letter will convey to many minds the impression that the British Government have interfered to put a stop to slavery in Madagascar, and that there is some treaty to this effect between the Queen of England and the Queen of Madagascar. It should be clearly understood that, whilst the existing treaty binds the latter neither to import nor export slaves, it does not interfere with internal slavery. Nearly two years ago, during the discussion in Parliament respecting fugitive slaves, Lord Derby laid down in very clear language the policy of the British Government in reference to the slave-trade, and explained the difference which had always been felt between interference with it, and interference with domestic slavery in independent countries. At that time serious fears were entertained by many in Madagascar that the English intended forcibly to set free all the slaves in the island. Lord Derby's words were felt to be in season; they were translated into Malagasy by one of the missionaries, and widely circulated, in the hope that they would show the groundlessness of these fears. I extremely regret that Mr. Street should openly suggest that "the only practicable way of putting an end to slavery in this island is for Great Britain to occupy a strip of country, and hold it as an asylum for those who desire their freedom." I am surprised that a suggestion so fraught with mischief should come from a missionary, especially from one of the Society of Friends. All forcible attempts from without to interfere with slavery in Madagascar must be worse than fruitless. No attempt can be permanently effective, unless they arise from the spread of true Christian feeling and sound political economy among the natives themselves.

The Prime Minister has in reality gone far beyond any demand made upon him by the British Government. It is true that the import of slaves even to Hova ports has not, unless during the last few months, been prevented; it is true that men of rank and position in the Government have encouraged this import. These facts have been before the British public for years. It is true also that the proclamation made in 1874, liberating those Africans who had been imported into the island since the treaty of 1865, has been completely set at nought; but there is no proof that even this was "made for the purpose of deceiving Englishmen." We cannot, in Europe, carry out laws altogether at variance with public opinion; still less is it possible in a country like Madagascar. That proclamation, ineffective as it seemed to be, did real service; it certainly made it possible for the missionaries to speak more openly on the subject. This they did; and I do not hesitate to say that, in the capital at least, public opinion was influenced thereby. Without this proclamation, the second, issued on the 20th of June, *only two months* before Mr. Street wrote his letters, could not have been made. The Prime Minister laid great stress upon the utter want of attention paid to the first, in order to show the necessity for the second, by which all the African slaves in the Queen's dominion

(much more likely, by-the-bye, to be thirty thousand than three hundred thousand) were to be for ever set free. It is manifestly unjust to charge the Prime Minister with having made this proclamation "for the purpose of throwing dust into the eyes of the British Government," because, in the opinion of the writer, it has not immediately taken effect. There are surely other ways of accounting for laws not being carried out besides the bad faith of the law-makers. I was not in the island when the last proclamation was made, so I cannot speak of results, and indeed it is certainly too soon to do so with confidence; but I do not for one moment believe that it was meant to be a "sham."

It is fortunately no duty of missionaries to pronounce judgment upon the character of the rulers of the country in which they live; but, when speaking of them, it is their duty to bear in mind the influences under which their lives have been spent, and to extend to them the fullest Christian charity. I know of nothing more calculated to hinder missionary work than anything like holding up native governments to the scorn and derision of more civilised countries. Mr. Street knows very well that if the rule of the present Queen and Prime Minister be contrasted with that of Radama I., of Ranavalona, or even of Radama II., it is like the contrast between light and darkness. And though he says that Christian men and faithful preachers have come to him saying that there was only one step between them and death, because they had inadvertently incurred the frown of the Prime Minister, he cannot give a single instance of any having so suffered. Before the present Prime Minister came into power, however, secret and arbitrary executions were sadly common.

European and American Governments and Prime Ministers are not so perfect, though our nations have been professedly Christian for ages, that we can afford recklessly to cast stones at the government of a nation just emerging from barbarism. Some of the very evils Mr. Street complains of in connection with the military changes which have just taken place result from attempts to imitate our governments, though without our resources. And, worse than this, the law of their Queen against the sale of intoxicating liquors, which has hitherto proved so great a blessing to the central province of the island, is becoming daily more difficult to carry out, through the cupidity of our own fellow subjects, whilst the rum with which they supply the natives on the eastern coast is gradually degrading them to a condition far below what it was before a European ever entered the island.

The Prime Minister is a very shrewd and intelligent man, and a keen observer of the character of those with whom he has to do. He is naturally suspicious, and has a most unyielding will. He is also very ambitious; but, if I am not mistaken in him, the chief objects of his ambition are to raise his country to a much higher level, and to be remembered in future years as one of its greatest benefactors. It would be strange, indeed, if he made no mistakes; but, should he continue to live and rule, and meet with kindly aid and counsel, not suspicion and distrust, I believe future history will show that the objects of his ambition were in great measure attained.

I greatly feel the responsibility of attempting to reply to Mr. Street's letter on what he calls the "State Establishment" in Madagascar; but if I leave it unnoticed, it may be supposed that I hold his opinions.

From 1835 to 1861, the policy of the Malagasy Government was, as it well known, bitterly hostile to Christianity. From 1861 to the summer of 1868 the Government was still heathen, but Christianity was tolerated. No doubt this state of things was much more conducive to the healthy progress of the Church than the marked favour shown to it by the Government since the present Queen came to the throne. Thankful and delighted as we were to see the Bible lying on the table near which the Queen sat on the day of her coronation, there was not a missionary present who did not remember Constantine the Great, and who did not fear that serious dangers to the infant church lay in the smile of the Sovereign. The responsibilities attaching to them under these circumstances were still more strongly felt on Christmas Day that year, when many thousands of Christians, with their missionaries, were assembled in the court of the palace, and the Prime Minister, in the midst of his address, pointed to them, saying, "Behold your teachers."

A year later, in September, 1869, the idols were burnt throughout Imerina. "You have burnt our gods, and we know not how to worship according to the new religion; send us teachers"—was the appeal at once made from far and near to the Government and others at the capital. The Prime Minister called the missionaries together to consult with them, and after several conferences with him and with representatives from the town churches, arrangements were made by which these churches sent into the country upwards of 100 native evangelists, who were supported partly by the churches which sent them out, partly by the missionaries, and partly, though to a much less extent, by the Queen. They went, however, with authority from her, and they were exempted from all Government service. There was no doubt much in this transaction that savoured of a union between Church and State, and it caused much questioning among the missionaries; and if the "sanction" given by them to what then transpired is what Mr. Street alludes to, we must plead guilty to it; but we have always spoken openly about it, and I have lying before me now extracts from printed letters by them and by myself, in which there is no attempt to conceal the dangers attending this connection with the Government; moreover, incidents are told very similar to some of those mentioned by Mr. Street. We tried to guard against these dangers as much as possible, but we could not have stood entirely aloof from the Government at so critical a time.

Our friends in England must bear in mind that it is almost as contrary to Nonconformist principles for foreign missionaries to rule large churches as for native governments to do so. We desire that the Church should govern itself in accordance with the word of God. We cannot congratulate ourselves on being always wise, but it has been our steady aim to secure all the independence we could to the native churches in matters belonging to the management of their own affairs. This has been a most difficult and delicate task and not always successful; but when I think of the extreme interference of the Government with all the actions of the people, however trifling, before Christianity was introduced, my constant wonder has been, not at the control exercised by the Government over the churches, but at the great amount of freedom from it which they have obtained—a freedom to be mainly attributed to the action of the missionaries and to the confidence reposed in them by the Queen and Prime Minister. I have no idea what Mr. Street means by saying that "in certain features the State Establishment in Madagascar is less tolerant than that of either Turkey, Spain, or England."

We should like the Prime Minister to feel that the business of the Church is to spread the knowledge of the Gospel, and with it righteousness and truth throughout the island, and that thus it will be a most faithful ally to the Government in the prevention of injustice and wickedness. We want the native Church also to feel that, whilst giving "honour to the king," and being "subject to the higher powers," the choice of their pastors and the discipline of their churches lies with them; and that, however much confidence they may have in their present rulers, they must be very careful in regard to precedents, for they do not know who may succeed them.

But, from what personal knowledge I possess, I feel sure that the charges against "the Church within the Palace" for interfering with the management of the other churches have been greatly exaggerated. Although for about seven years I had the care of one of these in the capital, and, in connection with my companions, of a district containing at first six congregations, but now upwards of a hundred, I have never had to contend with unpleasant interference from the Government. When I first sent out evangelists I asked the Queen to free them from Government service. She did so; and they went with some authority from her. Latterly there has been no occasion to do even this. Some of the first used the authority they derived from the Government to compel the people to go to chapel. One of these, after he had been a few years at his station, regretted his former mode of procedure, and asked me to reason with a young teacher, lately come out, who had been acting the officer in a way he feared would prove hurtful to his Christian influence. At first a certain kind of compulsion was almost invariably used, but in one place after another, loving persuasion has been found more permanently effective than fear, and our efforts have been systematically used to bring about such results. I am here speaking only from personal knowledge of our own district, but I am persuaded there is not a missionary in the island who has not set himself against that driving of people to chapel which has been practised in some places. Such things are publicly spoken against by the native Christians in their half-yearly Church Unions, where generally more than a thousand are present, and it is not the Government that should be blamed for these acts.

Mr. Street says that when he "came to Madagascar more than ten years ago, we had large congregations of Christians and flourishing schools," and he implies that things were far better then than now; but he does not say that at that time there were less than 100 congregations, all within a few miles of the capital, and not more than twenty schools, and that now there are at least 800 congregations and more than 500 schools. A great deal of this increase is, no doubt, the result of the political Christianity he speaks of, and it is not surprising that the few and hard-worked missionaries have been unable to prevent a very great many abuses and most strange perversions of Christianity from manifesting themselves. But this state of things has not been concealed, only having been told in a different spirit from that which appears in the letters of Mr. Street, it has not till now attracted much attention.

As regards compulsory attendance at school, and still more the exaction of money for the support of teachers from those who do not want their children to be taught anything, I do sometimes feel very uneasy. I admit that this has a very bad effect on the progress of Christianity. The country is not yet ready for compulsory education, and still less for educational taxes. On this subject there has been a difference of opinion among the missionaries. It was mainly in reference to this subject that the native pastors of the nine town churches asked for that conference with the missionaries which Mr. Street alludes to. I was present at the time, and felt the occasion to be a grave one. The pastors spoke most seriously of the bad effect of this forcing of the people to pay for education, and they entreated us to do a great deal more towards the support of the country teachers. The missionaries replied that they were without the means to do so; either the natives must support them to a large extent or many of the schools must be given up. Both alternatives were equally unpalatable to the native pastors, and so no agreement was come to. We of the Friends' Foreign Missionary Association having but a small district to look after, as compared with that of the London Missionary Society, have drawn very little of the payments of our teachers from the people, and consequently we have had much fewer difficulties in these matters to contend with; but no one has a right to charge those who have acted otherwise with a want of faithfulness to Nonconformist principles. These maintain that there is a great difference between compulsory education and compulsory religion, and so there is; but unfortunately, at present, you cannot make the Malagasy in the country see this.

My letter is, I fear, already too long, though there are many other points in connection with this important subject upon which I should have liked to have touched. But I do want British Christians to feel that in a despotic monarchy, where devotion to the Sovereign is almost a natural instinct, questions of the character of those under discussion cannot be solved exactly in the same way as in England or America. Many as have been the indirect evils resulting from the encouragement given to Christianity by the Crown, the direct good has, I believe, been far greater. It is the part of the missionary not to quarrel with the circumstances in which he is placed, but to overcome them or try to bend them to his purpose, and surely, never has there been such a glorious opportunity for doing this as during the past few years in Madagascar.

JOSEPH S. SEWELL.

THE CHRISTMAS HOLIDAYS.

To the Editor of the Nonconformist.

SIR,—At the "Home and School for the Sons of Missionaries" at Blackheath, and at the "Institution for the Education of the Daughters of Missionaries" at Walthamstow, are about one hundred and twenty sons and daughters of missionaries, from all parts of the mission-field, and *who cannot go home for the holidays.*

Many a missionary's heart is cheered from time to time by the information of some kind Christian friend having invited a son or daughter to spend a part or the whole of the vacation with them; and as a missionary who has children in both the above schools, I know, by happy experience, that the kindness of such persons is unbounded.

It is a great convenience to us missionaries that our children can remain at these schools during the vacations, and those in charge of these institutions do all in their power to make them happy, and to make it as unlike school as possible: but it is the same building and grounds after all.

I hope this may reach you in time to add to the number of such friends as I have referred to, and that my object may be attained—viz., that *all* these dear children shall be invited out for the holidays, although they cannot possibly go home, as thousands of other children will do.

I am, Sir, your obedient servant,

A MISSIONARY.

November 15, 1877.

NOTES OF AN AUTUMN TRIP TO NAPLES.

(By an Occasional Correspondent.)

II.

It had been my intention when I first thought of my journey to go by water from Genoa to Naples, but a friend urged me to abandon my scheme, as he assured me the railway from Pisa to Rome passed through the most lovely scenery in Europe. As I knew I should have many opportunities of seeing the Mediterranean Sea, I determined to adopt his suggestion; and I am glad I did so, as language is almost inadequate to convey an idea of the beauty of the ever-varying landscape. Here let me say the Mediterranean is not, as one would imagine, always blue. When it is so there is no mistake about the colour—it is "true blue"—but its colour is as variable as some people say is a woman's temper; now showing the green of jealousy, and then the grey sullenness of a stubborn mind, but most frequently that delightful characteristic of womanly nature, the blue of hope.

From Genoa to Pisa by rail is not a long distance, and can be done between lunch and dinner. To anyone interested in Macaulay's Lays of Ancient Rome this journey is a pleasant one, as you feel you are passing the places he has fixed on the memory as famous. Pisa is a clean and pleasantly-situated town on the right and left bank of the Arno, and contains only four places of any interest to a stranger, all of which being close together, can be seen in two or three hours. The Leaning Tower of Pisa is of course famous, and possesses, perhaps, the most attraction to travellers. I could not go up it, as the authorities will not allow one person to do so. I was at a loss at the time to understand the reason for this restriction, but I have since learnt that the ascent imparts a peculiar sensation of giddiness, and many suicides have taken place from the top. The Baptistery has a most beautiful echo, and the man who keeps it a most beautiful voice, which resounds again and again. The Campo Santo (which is not now a burial-place) has some old and very interesting frescoes, one of which, representing the Day of Judgment, is peculiar in its treatment. God is represented as sitting on His Throne, with Christ and the Virgin on His right and left hand. Below Him stands the Judge, and before Him are trap-doors, out of which the men and women waiting for judgment rise, and the Judge motions them to the right or left, as the case may demand. There appears to be on the face of our Lord a look of pious satisfaction as He turns to the left hand some monks and nuns, who are evidently under the impression they ought to be admitted amongst the saints, and not thrust down with the sinners to the place of torment vividly depicted below.

Leaving Pisa about eleven o'clock in the morning, in order that I might have daylight during the greater part of my journey, I reached Rome at ten p.m., but without staying there, and, only changing carriages, I went on to Naples, where I arrived at six the next morning. Soon after leaving Pisa a succession of tunnels commenced, but in the intervals most magnificent prospect open up before the traveller. On the left hand the range of the Apennines, and on the right, looking over the Mediterranean, Elba, Corsica, and Sardinia were plainly visible. Between two places named Grosetto and Ortibello, our way was across a marshy tract of country—a fever-breeding district, a land of malaria. For about ten minutes the stench from the marshes was almost unendurable. But that was soon forgotten. Every station had some interest attaching to it. I was on classic ground. Old memories and names familiar enough in my schooldays were brought back to my recollection.

After breakfast at Naples on Saturday, I spent some hours in the Museum there, and was much interested in noticing that the subject of "Atalanta's Race" which attracted so much attention in our Royal Academy Exhibition in 1876, had been selected by an Italian painter some centuries ago. The painting is called Atalanta and Ippomene. Atalanta, in the act of running, is stooping to pick up the golden apple her competitor has dropped. The subject is also treated in the same way on tapestry in the Pitti Palace at Florence. The Museum at Naples is extremely rich in a collection of gems, and has many other attractions, but the chief feature which arrests the eye of a visitor the first time is the collection of curiosities from Pompeii and Herculaneum.

Pompeii now is a station on the railway, and is about fifteen miles south of Naples. I had heard of it as a buried city, and naturally thought of it as lying low, so I was hardly prepared when leaving the station to go up a hill in order to reach the excavated part of the town. The arrangements to see the ruins are admirable. At the entrance each person pays two francs, and whether one or more persons are going, each set of visitors has a separate guide. I was alone, and so had a guide to myself. He spoke French (I believe they all do), and was an intelligent man. I never yet read any account of Pompeii which conveyed any correct idea to my mind of what the place was really like, and as I do not expect to succeed where others have failed, I shall not try to describe it, but only say I was amply repaid for all the fatigue I underwent if I had seen nothing else. The people in Pompeii evidently spent the greater part of their time out of doors; the sitting and bedrooms in the houses which were occupied by the nobility are very small. Every house had an open courtyard where the day was spent. The Neapolitans do pretty much the same now. Their houses are evidently not built for comfort, and in all the streets where the poorer people live, eating and drinking, sewing and mending, and hair-cleaning are performed out of doors.

Naples is a large and noisy city, not over clean, with a population as large as Liverpool. I spent Sunday there, and had an opportunity of seeing the "Via Toledo," which is the principal street in Naples, on Sunday evening. It was a curious sight—all sorts of dresses, from the last Paris fashion to the old costumes of Italian women. The street, crowded with foot passengers and vehicles of every description, presented an animated scene, the pleasure of which was heightened by the fact that there was no drunkenness. I wandered about Naples, from north to south. The people are active, seemingly industrious; I did not see many beggars; and on the whole there appeared a look of prosperity about the place which I certainly did not expect to see.

On Monday I went to Capri by steamer from Naples, and was offered by a news-boy the *Daily News* of the previous Thursday for sixpence. I afterwards bought one in Rome for fourpence. The steamer called at Sorrento, and then stopped at the celebrated Blue Grotto. Fortunately the wind and tide were in our favour, and we were able to enter, which it is frequently not possible to do. The only entrance is a small cave at the base of a high rock, and the entrance is so small that only four persons, including the boatman, can go in at once, as all have to put their heads below the gunwale of the boat. Once inside, the cavern is quite lofty, whilst the colour of the water indicates without doubt the correctness of the name of the "blue grotto," as the visitor cannot fail to be struck with the marvellous blueness of the waters. The island of Capri is of volcanic origin, and possesses only two landing places, one at the town of Capri, and the other at Ana Capri. The principal attractions are the Blue Grotto and, on the other side of the island, another called the Green Grotto, together with the Villa Tiberio, where it is said Tiberius Cæsar lived, and where he amused himself by causing criminals or prisoners to be cast down from the top of the precipice. The house still stands, and it is quite evident that the Emperor could not amuse himself twice at the expense of the same individual.

The trip from Naples to Capri and back gives a very fair opportunity for seeing the grandeur of the Bay of Naples; and whilst everyone must admit it is very beautiful, nevertheless it must be confessed that the Neapolitans are a little too exacting if they expect that every one should agree with the expression, "See Naples and die." I have seen Naples, but I do not think I have by any means exhausted the beauty of Italy, and it has certainly not given me a desire to hasten my dissolution.

In addition to their Christmas cards and illuminated scrolls, Messrs. Marcus Ward and Co. have issued their "Shakespearian Calendar" for 1878, which is adapted as an ornament to the office or parlour, and contains a daily date card, with an appropriate quotation from the great dramatist, in addition to the ordinary information. A series of monthly illuminated cards for the same purpose are also published by the same firm.

THE END OF THE FRENCH CRISIS.

The protracted anxieties of the French people, which have lasted since the 16th of May, terminated suddenly and completely on Thursday last. A very dramatic account of the conversion of Marshal MacMahon is given by the Paris correspondent of the *Times*. The Batbie Cabinet was said to have been completed on Wednesday, M. Jahan having accepted the post of Finance Minister. At the moment when this announcement was made M. Pouyer-Quertier appeared at the Elysée, and found the Marshal conversing with MM. Batbie and Jahan and General De Rochebouet. The programme of the new Cabinet was disclosed:—"It was proposed to draw up the programme designed to temporise, to pin the Chamber in till the end of the year, to prorogue it, and then to proceed either to a plebiscite or a dissolution." At these words M. Pouyer-Quertier, seeing an opportunity for impressing upon the Marshal some wholesome truths, delivered an impromptu, but very effective and outspoken address. He showed "France in ruins," and declared his inability to understand how men could lead the Marshal into so fatal a path or could enter it themselves. For some time it has been said that the De Broglie faction had built a "wall of China" around the Elysée, through which the voice of moderation and truth could not be heard, and from the account of the Marshal's reception of M. Pouyer-Quertier's remonstrance this seems to have been true. His explanation saves his heart at the expense of his head. He pleaded that he had been guided in all things by M. de Broglie, that he "understood nothing of these questions of Rights and Lefts, Right Centres and Left Centres." His adviser, M. de Broglie, had made him sign numberless papers and had made him enter into engagements "which would sully his name if this went on." Finally, the Marshal burst out with, "I have had enough of it. I will have no more of these schemes, which are too subtle for me. I am not a schemer; I am a soldier." Being assured, in reply to a very "innocent" question, that legality was on the side of the Left, he said, "In that case, as I mean to save my honour, and as I am quits with the Conservatives, I go off"; and he wrote out his resignation, which he was induced to recall. Then he threw himself—metaphorically, of course—into the arms of the Moderate Republicans, as represented by M. Dufaure, and that statesman succeeded in forming a thoroughly satisfactory Cabinet. The new Ministry is composed as follows:—

Minister of Justice and President of the Council	M. Dufaure.
Interior	M. de Marcère.
Foreign Affairs	M. Waddington.
Finance	M. Léon Say.
Public Educatiou	M. Bardoux.
War	General Borel.
Marine	Admiral Pothuau.
Public Works	M. de Freycinet.
Commerce	M. Teisserenc de Bort.

It will be observed that even on the last divergence—that of giving the portfolio of Foreign Affairs to M. de Banneville—the President of the Republic has had the good sense to give way to wiser counsels. The presence in the Cabinet of M. Waddington, a Protestant, is the most effectual possible reply to any charge of clericalism It is remarkable, indeed, that the new Administration contains no less than three Protestants—M. Léon Say and General Borel being professors of the Reformed Faith. The new Ministry is not only efficient by reason of the tried talent it commands, but on the account of its generally homogeneous nature. Several of its members have already sat at the council board together, and have been engaged on the same labours. Inside and outside the Chamber MM. Léon Say and De Marcère have proved their ability in the positions which they now again occupy.

On Friday the following remarkable message was read in both Chambers of the Legislature:—

The elections of October 14 have affirmed afresh the confidence of the country in Republican institutions.

In order to obey Parliamentary rules, I have formed a Cabinet selected from the two Chambers, and composed of men resolved to defend and maintain these institutions by the sincere exercise of the Constitutional laws. The interest of the country imperatively demands that the crisis through which we are passing shall be set at rest, and it demands with no less force that it shall not be renewed. The exercise of the right of dissolution is in effect nothing but a method of supreme consultation before a judge from whom there is no appeal, and could not be established as a system of Government. I believed it to be my duty to exercise this right, and I conform myself to the reply of the country.

By the Constitution of 1875 a Parliamentary Republic was formed. While establishing my irresponsibility, it yet instituted the joint and individual responsibility of the Ministers; our respective rights and duties are thus determined. The independence of the Ministers is the condition of their responsibility. The principles drawn from the Constitution are those of my Government. The end of the crisis will be the starting point of a new era of prosperity in promoting the development of which all the public powers will concur. Harmony having been established between the Senate and the Chamber, and the latter being henceforth assured of regularly reaching the term of its mandate, they will be enabled to achieve great legislative labours, which the public interest demands. The International Exhibition is about to open, and commerce and industry will assume new life. We offer to the world a fresh testi-

mony of the vitality of our country, which has ver raised itself by its labour and economy, and by its profound attachment to the ideas of the preservation of order and liberty.

(Signed) MACMAHON.
(Countersigned) DE MARCERE, DUFAURE.

Every sentence of this Message was received with warm cheers by the Republican senators, Victor Hugo being one of the loudest in applause. M. Dufaure was warmly congratulated both on entering the Senate and after reading the Message. The Right made no attempt to conceal their ill-humour, and expressed doubts about a new era of prosperity opening. The Message was read in the Chamber of Deputies without any incident of note. M. Gambetta and the majority of the Republicans applauded it frequently, but the Radicals received it coldly, for M. Dufaure is their *bete noir*.

The completeness of the Marshal's submission has amazed the Liberals and prostrated the Conservatives. Both sides would have expected him to resign rather than sign such a Message. The Bonapartist papers either insult or speak slightingly of the Marshal. The clerical organs are most afflicted by the appointment of a Protestant to the Ministry of Foreign Affairs. All call attention to the fact that in M. de Freycinet, Minister of Public Works, M. Gambetta has an agent in the Cabinet. The general public, judging with true common sense, was intensely satisfied and visibly overjoyed.

In the Chamber of Deputies on Saturday M. Léon Say, the Minister of Finance, stated that as it was impossible now to vote the Budget in its entirety, the Government thought that the clauses relative to the direct taxes should be detached. He hoped the House would authorise the collection of the other items of revenue in accordance with the existing law. A credit sufficient to last for two months would be asked for. Two bills were then presented by the Minister in accordance with the statement he had made, and these were at once adopted, after protests had been made in the name of the Legitimists and Bonapartists declaring that their votes were not to be regarded as expressing confidence in the Ministry.

In the Chamber on Friday M. de Marcère, Minister of the Interior, submitted a bill proroguing the powers of the Council-General of the Seine. Urgency was voted for the bill. M. Bardoux, Minister of Public Instruction, introduced two bills, one providiug for gratuitous education in elementary schools, and another for the building of school-houses. The Chamber subsequently had a long discussion upon the election of M. Bontoux, a Bonapartist, which was eventually declared to be invalid. Urgency was voted for the bills authorising the collection of the four direct taxes, and granting the two-twelfths of the budget of expenditure.

The parliamentary Committee of Inquiry into the proceedings at the recent elections met on Monday, and entrusted the sub-committee with the task of collecting official deeds and documents put forth by the Ministers and political agents since May 16. It was resolved that the committee should write to the several Ministers requesting them to invite the Government agents and officials to place themselves at the disposal of the committee.

The *Moniteur* states that the Constitutionalist senators, having been sounded as to their future attitude towards the Ministry, replied that they were resolved to allow a trial to be made of a truly Republican Government with full liberty and in complete sincerity. They declared, however, that they did not mean to withdraw from the Conservative Union, and that they would keep their engagements with all groups of the senatorial Right regarding the election of life senators, and would consequently give M. Falloux the first vacant seat.

Messrs. Hodder and Stoughton will shortly publish "A Young Man's Safeguard in the Perils of the Age," by the Rev. William Guest, F.G.S., who some time since brought out a book for young men, of which many thousands were sold.

As considerable misapprehension has arisen with reference to some sermons recently preached by Canon Farrar in Westminster Abbey, the author has decided to print them. The volume, under the title of "Eternal Hope," will be published immediately after Christmas by Messrs. Macmillan and Co.

NATIONAL FEDERATION OF LIBERAL ASSOCIATIONS.—A meeting of the committee of the National Federation of Liberal Associations was held in Birmingham on Tuesday, and the following resolutions were passed:—"That the various devices proposed to ensure what is called proportional representation, including the cumulative vote and the three-cornered constituencies, are wholly opposed to the true principles of representative government, and are calculated to effect a misrepresentation of majorities, and to give undue power to the party of obstruction by dividing the party of progress; that alterations should be made in the laws relating to the registration of voters which shall facilitate the enrolment of all who are entitled to be upon the registers, and shall check all improper objections; and that a sub-committee be appointed to consult with Sir Charles Dilke, and others, to obtain the introduction into Parliament of such a bill." The meeting was numerously attended by representatives from all parts of the kingdom. The annual meeting of the federation was fixed to be held at Easter, in Leeds.

Epitome of News.

Friday being the sixteenth anniversary of the death of the Prince Consort, the Queen, attended by the Prince and Princess of Wales and other members of the royal family, were present at the performance of a solemn religious service in the Royal Mausoleum at Frogmore.

Her Majesty, on Saturday, paid a visit to Hughenden Manor, the residence of the Earl of Beaconsfield. The Queen was received at the station by the earl and a distinguished company, and an address of welcome was presented. The town of Wycombe was gaily decorated. Her Majesty remained at Hughenden Manor about a couple of hours, and partook of luncheon, and subsequently planted a tree on the lawn in front of the house.

The royal baron of beef this year will be cut from a very fine shorthorn, bred and fed by Her Majesty at Shaw Farm, Windsor. The joint will weigh about 300lb. It will be placed upon Her Majesty's sideboard on Christmas Day.

The Prince of Wales presided on Saturday at a meeting of the Finance Committee of the Royal Commission of the English section of the Paris Exhibition, when important and reassuring letters on the subject of the Exhibition were read.

Parliament has been prorogued to January 17 next.

The Hon. John Welch, the newly-appointed American Minister, arrived in England last week.

Mr. Justice Lush has been severely indisposed, but is now better.

It is intended to-morrow to present the freedom of the Turners' Company to the Rev. Robert Moffat, D.D., the African missionary, and father-in-law of Livingstone. The ceremony will take place at the Mansion House.

The Court of Common Council have adopted a scheme for placing hydrants in the streets of the City of London, with a view of throwing jets of water upon fires without the intervention of fire-engines.

The Irish Sunday Closing Association have met, and declared their utter dissatisfaction with the reply given by Sir Michael Hicks-Beach to the deputation that waited on him the other day. An energetic prosecution of the agitation in favour of the Sunday Closing Bill was decided upon.

Mr. L. Courtney, M.P., has accepted the invitation of the Women's Suffrage Societies to take charge of the Women's Disabilities Removal Bill next session, in consequence of Mr. Jacob Bright having been obliged by ill-health to resign the conduct of the measure.

The public are informed that they would render great assistance to the Post Office by posting letters, Christmas cards, &c., on the 24th and 31st inst., early in the day.

Mr. Whalley, M.P., has left England for Egypt to recruit his health.

Mr. Gladstone has been challenged by a man named Hopkinson, living in Derbyshire, to a timber felling match. Hopkinson would stake a sovereign that his tree would be down before Mr. Gladstone's. While regarding the challenge as a great compliment, Mr. Gladstone says he at once gives in. The hon. gentleman adds that he never had pretensions to excellence, and if he had them, by this time, from age and other causes, they would have been lost.

A deputation, representing the Royal Agricultural Society, the Central Chamber of Agriculture, and the Farmers' Club, on Friday waited upon the Lord President of the Council, and presented a memorial urging the Government to give legislative effect to the recommendations of the Select Committee on Cattle Diseases. The Duke of Richmond, in reply, stated that it was the intention of the Government to bring in a bill upon the subject early in the session.

The Smithfield Club Cattle Show closed on Friday night, having been visited during the week by over 121,000 persons.

While stepping from the steamer City of Chester to a tug on Thursday night, a son of the Rev. D. Anderson, of Liverpool, fell in the Mersey and was drowned. The deceased had been visiting his brother on board the steamer.

Chief Inspector Clarke, of the Detective Department, has been reinstated on full pay. This will entitle Mr. Clarke to the arrears of his pay since the date of his arrest, and to his full pension, on which it is believed that he will immediately retire.

The Leicester Town Council last week, after four hours' debate, rejected a motion to open the town museum and library on Sundays by twenty-eight votes against fifteen.

The *Weekly Register* states that the Pope has sent to the Duke of Norfolk, through Cardinal Howard, his special blessing, accompanied with His Holiness's most affectionate congratulations on his marriage, transmitting at the same time to his grace, through the hands of His Eminence, a beautiful and costly mosaic of the Bridge of Tivoli.

Mr. Foljambe, M.P., has set a worthy example to landlords by authorising his agent, at the forthcoming rent audit, to return thirty per cent. on the half-year's rental of arable land, in consideration of the losses the farmer has had to encounter, first by floods and now by bad seasons.

The diamonds shipped by the European have been recovered. They were contained in registered letters, which have been received at the Post Office. Ninety-seven of these letters have been despatched to the provinces. There are 104 letters in a bag for London; sixty have been identified and forwarded to their destinations, and fourteen have been beaten into a pulp, while the diamonds from them were loose in the bag.

Coffee carts seem to answer where coffee palaces fail. At York, some friends of temperance lately subscribed £45, bought a cart, handed it over to an active, sober man, and he is now selling 60,000 gallons a year at a halfpenny a cup, and is making a good profit out of it. A similar cart is to be established at Oxford, out of the funds provided by Messrs. Gilbert, the Banbury bankers.

Mr. John De Morgan, after addressing a large meeting of the commoners of Hunslet on Saturday evening, on the subject of the acts of the lords of the manor in regard to Hunslet Moor, was arrested under a warrant of the Master of the Rolls, and conveyed to Nottingham.

Three children were recently vaccinated at the Attercliffe Provident Dispensary, at Sheffield, by an unqualified person named William Turner. In each case the child was attacked by erysipelas and died. At the adjourned inquests on their bodies, on the jury being informed by the coroner that if death resulted from an operation by a non-qualified surgeon, whether the operation was properly performed or not, he would be responsible, the jury returned a verdict of manslaughter against Turner, who was committed for trial.

Mr. Harry Rowles, a farmer, of Kidlington, in Oxfordshire, on Saturday shot with a revolver Miss Mary Allen, a young lady to whom he was engaged. Three shots struck her, two breaking her arm, and one lodging in her back, which has not been extracted. She is in a very dangerous state. Jealousy was the motive. Rowles is in custody.

A subscription has been started for the purpose of defraying part of Sir John Bennett's expenses in the recent contests in the Ward of Cheap. A first instalment of 600*l.* has been handed to Sir John, who states that he shall apply it to the founding of a scholarship in the City of London School, to be competed for by the children in the board schools of the City of London.

The Liverpool Chamber of Commerce decided on Friday to petition the Government to ratify the agreement entered into between England and China on the 13th September, 1876, and known as the Chefoo Convention.

The depression of trade in Merthyr Tydvil is so great that, according to the rector of the parish, there are literally thousands of poor little children in want both of food and clothing; and if the winter should be a severe one, many of them must die in consequence.

About midnight on Saturday a labourer named Hugh Lennon, living in Barmouth-street, Liverpool, was quarrelling with his wife, when his son Thomas, eighteen years of age, interfered, stabbing his father in the left side. The father fell dead instantly, and the son is in custody.

Provost Lyle, one of the Liberal candidates for the representation of Greenock, has retired from the contest, thus leaving Mr. Donald Currie and Mr. Stewart, of Garvock, now before the constituency in the Liberal interest. No Conservative has yet come forward.

It is stated that Mr. Thomas Burt is about to resign his seat for Morpeth. At the last general election Sir George Grey retired from the representation of Morpeth, which borough includes several mining villages, and Mr. Burt was returned by an overwhelming majority; the Miners' Association, of which he was secretary, not only agreeing to release him from his duties for a portion of the year, but also making him an allowance of five hundred pounds a year to defray his expenses. The association has fallen on evil times, and Mr. Burt feels that it would no longer be right to subject it to a continuance of this burden.

Bad reports are published as to the state of trade in the coal and iron districts, and the distress among the operatives. In most of the Northumberland collieries the men ceased work on Monday, rather than submit to the proposed 12½ per cent. reduction. From South Wales it is stated that a large proportion of the mining population is on the verge of starvation. At a meeting of iron-workers' delegates of South Staffordshire on Monday, it was stated that for the past forty years the men had never been reduced to such a state of destitution. Great distress also prevails among the Warwickshire ribbon weavers.

The London Christmas Cattle Market was held on Monday. The number of beasts exhibited was 7,510, as compared with 7,020 last year, and the prices realised were 4s. 6d. to 6s. 2d., against 4s. 6d. to 6s. 4d. last year. Only 210 of the beasts came from foreign countries. The general tone of the market, the report says, notwithstanding the superior quality of the supply, which was above the average, was dull and drooping. Sales closed without life, and a large number of animals were unsold.

The *Colchester Chronicle* states that some interesting experiments have been made with the telephone at Colchester, Ipswich, and Lowestoft. The clerks in charge at Colchester distinctly heard a violin playing at Lowestoft, and bugle calls were freely exchanged between Ipswich and Lowestoft, and heard at Colchester. Mr. Aldous, manager at Colchester, kept up a conversation with the clerk in charge at Lowestoft with ease.

Here is the title of a book taken from the catalogue of the fair at Leipsic:—"Goring, über di Porabrommetasulphenylpropronsaüre und die Meta sulphenylpropionsaüre."

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MONDAY NEXT, DEC. 24TH,

instead of Wednesday.

The Nonconformist.

WEDNESDAY, DECEMBER 19, 1877.

SUMMARY.

FOLLOWING close upon the very unusual, if not ostentatious, visit of Her Majesty to the Prime Minister at Hughenden, and upon a succession of Cabinet Councils, it is semi-officially announced that Parliament is to meet on the 17th of January, to which day it was formally prorogued, "for the despatch of business." This is three weeks before the customary opening of the Session, and the natural interpretation of this decision is that the Legislature is summoned in connection with the crisis that has arisen in the Russo-Turkish war. At this point we are in utter bewilderment. Plevna has fallen; the fortunes of the Turk have become overclouded; and the Porte has sent a Circular to the Powers inviting mediation, evidently in dire apprehension of the early crossing of the Balkans by a powerful Russian army, and its advance upon Adrianople. A year ago Turkey was informed that she must expect no aid from England in the war upon which she entered in defiance of the advice of all Europe. Why is she to be saved from that fate which she has brought upon herself? What "British interests" are imperilled by the surrender of Plevna? What *is* the policy of Her Majesty's Ministers that requires an early assembling of Parliament?

This morning's serious announcement is susceptible of two interpretations. One of them is, that Lord Beaconsfield's Cabinet has come to the conclusion that the time for decisive action has arrived. This view is supported by the fact that immediately on the Queen's return from Hughenden, the usual visit of the Court to Osborne was abandoned. Warlike preparations have been commenced; and we are told by one Ministerial paper that the fall of Plevna was "the natural and proper termination of the war," and that the continuance of hostilities—that is, in fact, by the refusal of Turkey to accept reasonable conditions of peace—raises an issue "between us and Russia that will demand our gravest consideration." In another Ministerial paper, which may almost be regarded as the mouthpiece of Lord Beaconsfield, the Government are cynically advised firmly to ignore "popular commotion in Printing House-square, popular commotion at Hawarden, popular commotion at Somerleaze"; and under shelter of the Queen's name, go in for British interests. We cannot believe that the advisers of Her Majesty are prepared to accept this *rôle* of the Turcophile fanatics, for they cannot fail to recognise the fact that, as the *Daily News* says, "the country is not in favour of war, and that any open attempt to force a war policy on it would lead to such division and distraction as England has not seen in our generation." It is impossible to suppose that, on the responsibility of a *united* Cabinet, England will, during the next month, be committed to some fatal and irretrievable course which Parliament will be asked to endorse. Another, and we hope a more reasonable, interpretation of the decision of the Cabinet is, that the colleagues of the Prime Minister cannot be induced to accept his reckless schemes, and that they prefer that the responsibility of deciding upon the future policy of England on the Eastern Question shall be left to Parliament. In either case the time has come for the nation to declare its will. For a month Parliament will be unable to speak. Public opinion, which makes Parliaments, is under no such disadvantage. Unless we are greatly mistaken, the country will forthwith require to be informed whether there is to be a sudden change in British policy in the East, and whether there is any danger of our being committed to a criminal enterprise against our will.

As we have already said, the Porte has formally appealed to the Powers. Its vaguely-worded Circular—subsequently interpreted as meaning a readiness to consider the proposals of last winter's Conference—has met with no response. Austria, which has far more vital interest in the questions at issue than ourselves, is not disposed to interfere; Germany will not stir a foot to save Turkey from her impending doom; the other Powers, unless England be an exception, remain passive. Russia, hopeless of the immediate submission of the Porte, continues to press forward. A great portion of the army which recently invested Plevna is on the march. Part of it will reinforce General Gourko, who thus strengthened will probably turn the strong Turkish position at Kamarli in the gorges of Orchanie, and march upon Sofia, or towards the southern entrance of the Shipka Pass. It is thought that another section of the Plevna army will swell the force gathered at Tirnova with a view to an early crossing of the Balkans. In expectation of this movement, it is rumoured that Suleiman Pasha will also retire into Roumelia, and gather all available troops for the defence of Adrianople, leaving Shumla, Rustchuck, Silistria, and Varna, to be defended by their respective garrisons. But severe weather may arrest the advance of the Russians into Roumelia, and oblige them to be content with besieging the fortresses of the Turkish Quadrilateral, till the Porte comes to terms, or the return of spring allows of more active hostilities in the field. A somewhat new aspect is given to the war by the decision of Servia. That small but ambitious State has, on merely colourable pretexts, declared war against Turkey, and has already begun operations across the frontier. The Servians would not be of much service to General Gourko, but they may give much assistance to the Montenegrins in their (thus far) successful operations in Albania, and will probably co-operate with the Roumanians in the investment of Widdin, which fortress, though strong, is entirely isolated and feebly garrisoned. With a continuance of open weather, we may before long have further stirring news from Bulgaria.

We have elsewhere commented on the series of dramatic incidents which brought about the entire and unconditional "submission" of Marshal MacMahon, and led to the formation of a pure Left Centre Cabinet, under the auspices of M. Dufaure. Nothing could be more complete in its indirect acknowledgment of past errors, and in recognition of the principles of constitutional government, than the Message signed by the President, and presented to both Chambers on Friday last. Amid the

murmurs of the Legitimists, the angry scowls of the Bonapartists, and the gnashing of teeth of the Clericals, the French crisis came to an end. Since then, the pacific march of events has been rapid. As the Budget could not at present be examined, two months' supplies have, without demur, been voted by the Chambers. Useful bills, such as those relating to public education, have been reintroduced, and the Government have stopped all restrictive action upon the circulation of newspapers. M. Dufaure has proved the reality of his Liberalism by introducing a bill for the repeal of the law upon Press offences, and for granting an amnesty to persons so convicted since the 16th of May, which frees M. Gambetta from all penalties. M. Marcère has also begun to sweep away the creatures installed in office by M. de Fourtou to do his dirty work. Many prefects have already resigned, and some eighty more are to be forthwith removed or transferred. For two months, at least, there is to be a political truce, which may indeed last over the summer, for the French people—amongst whom trade and commerce are already reviving from the blow struck at them by the unpopular Duc de Broglie—are resolved that the International Exhibition of next year shall be a success, and shall not be spoilt by political intriguers.

We have no space to refer to the other prominent events of the week. Such domestic incidents as the speeches of Mr. Gathorne Hardy at Edinburgh lose all significance by the rapid change in the political situation. The improved health of the Pope is a remarkable indication of the strength of a constitution which may yet defer the hopes or fears of aspiring Cardinals for a few weeks to come.

WAR, DIPLOMACY, AND FACTION.

So far the prospect in the East has not been visibly improved by the fall of Plevna. The Circular of the Porte to its representatives seems indicative rather of a desire to set Europe by the ears than of philosophic reconciliation to accomplished facts. It is not usual indeed to expect sincerity in diplomatic documents. But the hypocrisy, which has been described as the homage paid by vice to virtue, rarely so exhibits itself as in the repulsive nakedness of this appeal When we recall the crimes of last year, which shot such a keen pang of horror through this country, it is intolerable to find Turkey now posing as an innocent martyr who "has threatened and threatens no one." It is useless to criticise professions thus convicted at the outset of shameless falsehood. Otherwise the solemn twaddle about the glorious Constitution recently vouchsafed by the Sultan might be compared with the promises made and broken at similar emergencies during the present century. But the only real interest of this effusion lies in the indications it affords of the temper in which the defeated Power regards its present situation. Unfortunately there is no appearance of yielding. "The independence and integrity" of the Ottoman slave-drivers and their estate is flourished in the face of Europe as though the Danube were still interposed between them and their conquerors. But where the falsehood of every utterance is just in proportion to the solemnity with which it is made, it is quite conceivable that this hardy language is only a veil for a desire to accept any terms that the Great Powers may recommend.

The Powers, however, do not seem disposed to interfere. With two exceptions they are understood to refer the Porte to Russia for the essential preliminaries of peace. One of these exceptions is Italy, anxious to magnify her newly-found position in the world, and therefore ready—nay, almost officious—with her offers of mediation. The other exception more immediately concerns ourselves. If the rumours of the last few days are to be trusted, our own Government is not contented with the sort of neutrality that satisfies Germany and Austria. It is believed that some important members of the ministry are seized with a perilous conviction that something must be done. And though we have considerable confidence in Lord Salisbury's recognition of facts, and Lord Derby's wise inertia, it is clear there are elements of danger in the present crisis, which demand keen watchfulness from true lovers of their country and their kind. For there is a violent and numerous faction which loses no opportunity of urging on the Government counsels of madness and destruction; and such counsels may be all the more perilous when they insidiously simulate moderation and prudence. The *Pall Mall Gazette*, while sneering at the solemn warning, given by the *Times*, of the national convulsion that would be occasioned by any departure from neutrality, is yet careful to say that wise statecraft "exhausts every possible means of achieving given results without resort to war,—at the same time so ordering affairs that should war be compulsory it shall not be commenced from a position of isolation." The apparent prudence of this language is a tribute to the force of that national opinion in favour of neutrality which the *Pall Mall Gazette* denies. But this kind of talk is much more to be dreaded than blatant rhodomontade like that of the *Telegraph*. It is necessary for all who believe that righteousness and true policy are one to reiterate that, whatever may be said about "conditional neutrality," the conditions on which that neutrality rests have not been, and are not in the least degree likely to be, affected.

For ourselves we are not prepared to endorse even Mr. Cross's enumeration of the conditions of English neutrality. We are neutral because we have nothing on earth to do with the quarrel, except to express our horror of the whole business from beginning to end. That Constantinople must change hands sooner or later is inevitable; but whatever opinion we may have as to its best owners, it is not our property and it is no interest of ours that its present possessors should continue to maintain it as a den of thieves. The passage through the Suez Canal must indeed be maintained. But its security is so obviously to the interest of the whole world as well as ourselves, that we may well afford to disregard remote and constructive perils. Even, however, assuming the soundness of Mr. Cross's definition of the conditions of neutrality, what has occurred to affect them? The nearer the Russians come to Constantinople, the nearer they are, not to its possession—which for the present is outside practical politics—but to a sound and hopeful peace. Egypt is not threatened, except by filibusters among ourselves. The Suez Canal is not blockaded, nor in the least degree likely to be so. Nevertheless, an uneasy feeling prevails. Our dramatic Premier is suspected of preparing some new sensation scene. Ominous stories are abroad of dissensions in the Cabinet. An early meeting of Parliament has been talked of, and is now, it appears, actually decided on; and there is some ground for the fear that the present House of Commons would vote that black was white if the Ministry maintained it. Under these circumstances, it behoves us to be on the alert. The new Liberal organisations could not have a better object on which to try their powers than the prevention of a national crime; and though the "junker" faction amongst us is noisy, we are persuaded that it is in every real sense of the word a mere faction after all. It may be numerous, but it is at variance with the better feelings of the nation; at discord with the lessons of dear-bought experience; inconsistent with the deepest and most permanent tendencies of our national development. We went astray in 1854. We spent a hundred thousand lives, to say nothing of the millions of money squandered, on an infatuated and impossible effort to perpetuate a Power branded with the condemnation of heaven. Even then Mr. Bright was more genuinely English than his detractors; and that English sense, which he then vainly expressed, will we trust be armed by a bitter experience now.

THE FRENCH TRANSFORMATION SCENE.

The sudden and happy termination of the French crisis has excited amongst politicians the same kind of pleasurable surprise that is given to children by the transformation scene of a pantomime. The extraordinary change effected surpasses the wildest conjecture, and the machinery by which it has been managed is matter for curious speculation. On the latter subject the *Times* correspondent gives some startling information, describing a highly dramatic scene, in the course of which the real meaning of the situation suddenly flashed upon the dazed senses of the Marshal President. According to this information, the Batbie Ministry had been already completed by M. Jahan's hardy acceptance of the responsible and, under the circumstances, dangerous portfolio of Finance; and the principal members of the new administration were assembled at the Elysée in the presence of the Marshal, when in walked M. Pouyer-Quertier, and with characteristic Norman impetuosity began to give the assembled company a piece of his mind. As though he were speaking to the deaf, which, indeed, he was justified in assuming, he raised his voice in a loud key, and described in very uncourtly language the risks which the conspirators against the supremacy of the people were about to run. Perhaps the most effective of his arguments was his appeal to the peril of the pocket. For with all their affectation of fine sentiment there are no people in the world who individually are more susceptible to this argument than are the French. They don't so much mind being shot, as the story of the Commune shows. There is something heroic and grand about such a fate. But any danger affecting the stocking full of gold pieces which they have the habit of hoarding is another matter, and not to be lightly encountered. If the unfortunate artist condemned to sink all his fortune in the restoration of the Vendôme Column had foreseen this vulgar fate, the probability is he would have thought twice and thrice before heading the movement for its destruction. Now, M. Pouyer-Quertier appealed very forcibly to this national spirit of prudence and thrift. He referred to the certain refusal of a budget by the Deputies. He characterised in plain language the illegality that would be involved in a collection of taxes contrary to the will of the people's representatives. And, what was perhaps more to the purpose, he pointed out that the Minister of Finance would be held responsible in purse and property for the robbery he must contemplate if he intended to raise taxes without a Parliamentary vote. M. Jahan did not like this prospect at all, and his repugnance was shared both by his colleagues and by his master, as that male Cassandra, M. Pouyer-Quertier, proceeded to picture the chaos that would ensue when the honest path of legality was abandoned. "Taxpayers refusing to pay by wholesale, civil war breaking out in a hundred directions at once, the tribunal divided in opinion," such were some of the topics in the prophetic outburst with which the Marshal and his would-be Ministers were assailed. And the result would seem to prove that the prosaic facts of a situation have their value after all, in France as well as in England.

Marshal MacMahon gasped, as though under an unexpected douche of cold water. When he recovered breath he began to describe, at first with laborious effort, but afterwards with animation, how he had been hoodwinked and driven by the Duc de Broglie. As to himself, he "understood nothing of all these questions of Rights and Lefts, Right Centres and Left Centres. He merely wished to remain faithful to the watchword and to save his honour." However, he would have no more of these schemes; and, suiting the action to the word, he proceeded to write out his resignation. Then there were protests, deprecations, appeals to the Marshal's patriotism. M. Batbie offered to be himself the bearer of a communication to M. Dufaure. The latter, assured now of the freedom of action necessary to complete responsibility, could afford to be considerate in his nominations to the disputed offices. General Gresley was no longer pressed as Minister of War; and the substitution of General Borel, an old comrade of the Marshal, but faithful to the Republic, is said to have been specially agreeable to the President. M. de St. Vallier was offered the Embassy to Berlin, instead of the Ministry of Public Instruction; and the appointment of M. Waddington to this latter office seems an additional guarantee against encroachments of the clergy. Such is an outline of the story told by the *Times* correspondent. And though the Havas agency has been "authorised to deny" the correctness of the language attributed to the Marshal, there seems to be no doubt that this curious history is substantially correct.

There is no dispute as to the satisfactory nature of the change that has thus taken place in the position of affairs; but with regard to the permanence of the settlement there are differences of opinion. The members of the Extreme Left are not demonstrative in their joy. They somewhat sensibly observe that they are in the position of an attacking force who have gained possession of a fortress with rather suspicious suddenness. They would like to satisfy themselves that the place is not mined before they give way to self-congratulation. On the other hand, M. Gambetta wonders what his friends would have more. For the first time in their experience, he says, personal power has given way before the pressure of popular opinion without violence or disorder of any kind. Of course this is the chief interest of the victory gained. And if anything were wanting to prove its importance, the obvious chagrin and the insolent language used by Legitimists and Napoleonists would be sufficient. But there is still reason for anxiety. We have yet to learn whether the Dufaure Ministry understands what is meant by Constitutional Government any better than their predecessors. If they persist in the sort of bureaucratic management which in France is the only idea of a strong government, they are sure to give their enemies an opportunity to avail themselves of pent-up forces in some part of the body politic. Then there will be another crisis, and the same wearisome circle over again.

Literature.

*RECENT SERMONS.**

These discourses of Dean Stanley are so largely coloured by the circumstances under which they were delivered that they have less of that permanent interest which usually attaches to the words of that distinguished man. They have the same charm and force of style; they express the same winning sympathy with the audience to whom they were addressed; but they are necessarily less the property of those who did not form a part of that audience. A reader, distant from their association, is at a disadvantage compared with the students of St. Andrew's, who were present at their delivery. Still, whenever Dean Stanley speaks, or on whatever topic, he is sure to remember the needs of the generation to which he belongs, and whenever theology is his theme we shall meet with that breadth of treatment which is his characteristic. The volume consists of five addresses and sermons—the subjects of which are, "The Study of Greatness," "The Hopes of Theology," "Succession of Spiritual Life," "Principles of Christianity," "The Two Great Commandments."

The first lecture, on the "Study of Greatness," contains several passages of great beauty and of practical worth. We quote a few lines from a passage in which the Dean is speaking "of the much-vexed question of authority," and in which he urges "the necessity, the duty, the privilege, of reserving our intellectual submission and veneration for the greater and not the lesser lights that God has placed in the intellectual firmament." Admitting that authority is needed for the guidance of the human spirit, the question arises—But what authority? And the answer is finally given, "the voice which touches the heart and conscience of men with a persuasive and constraining authority is not that which speaks *ex cathedrâ*, but that which speaks from the far higher inspiration of personal gifts, of a heaven-sent grace or wisdom." The text of the discourse was the Homeric motto of St. Andrew's Library, "To aim at highest honours, and surpass my comrades all." The discourse itself was well adapted for its purpose, and is one we should like to see in the hands of every young man.

In the address to the students on the "Hopes of Theology," Dean Stanley challenges the famous saying of Macaulay that theology is not progressive. The reply scarcely exhausts the force of Macaulay's argument. All that the Dean does is to show that theologians have thrown away many of their old beliefs, and abandoned many practices once regarded as sacred and essential. But this is to admit that they know less, not that they know more than they did. Nevertheless the catalogue of extinct beliefs, as given in this address is somewhat cheering. After mentioning the number of controversies which "for the time occupied, in these several churches, the whole horizon of theological thought," the Dean concludes:—"They are dead and buried, and for us, standing on their graves, it is idle to say that theology has not changed. It has changed. Religion has survived those changes; and this is the historical pledge that it may, that it will, survive a thousand more." This is followed in another discourse by the setting forth of the principles of Christianity. There is in this sermon most admirable feeling, a charming simplicity, and a gracious tenderness as of one who had suffered. It opens with the desire to be delivered from the strife of tongues, to find the path which hath not been seen by the keen eye of the vulture of controversy, and then passes to the consideration of the spiritual principles of Christianity. These are ten in number, and after each has been made the subject of remark they are thus drawn together. "They are—firstly, the universal benevolence of God as our Father; secondly, the universal capacity for religion in mankind as His children; thirdly, the identification of religion with morality; fourthly, the identification of moral goodness with the Divine nature; fifthly, the supreme importance of charity, purity, truth, and humility; sixthly, the necessity and the possibility of continued progress, both in the individual and in the race; seventhly, the reversal of the superficial judgments of the world; eighthly, the identification of things secular and things sacred; ninthly, the divinity of sorrow and suffering; and, tenthly, the spiritual character of true religion, "both in worship and doctrine." On these principles three observations are founded: 1, their compatibility with the various forms of Christianity; 2, the pledge they afford of the perpetuity of Christianity; 3, their strength lies in the personal influence in which they originated and by which they must be fostered.

Mr. Stopford Brooke's volume has less of unity in it than is suggested by the title; nor have we found in the sermons any aspect of the religious life that can be called a *fight of faith*. There is one on the ground and growth of faith, another on faith and charity. There are several which deal with the controversies to which Positivism leads, such as the worth of individuality, the hope of immortality, sacrifice and reward. There are five on the seasons of the year, and one with the title "The Childhood of God," which is not a Scriptural expression. Mr. Brooke is not a theological preacher, as little so as Dr. Stanley; but he has substituted for ordinary theology a metaphysical ground on which his religion seems to rest. We are not quite sure that we understand him; but we are certainly persuaded that it will be of no advantage to the hearers of sermons to find that the preacher requires them to assume the truth of a few philosophical principles instead of to assent to a set of theological dogmas. Mr. Brooke is a poet and an artist, and we like those sermons best in which he gives full and free play to his powers as such. Let anyone compare the discourses on the four seasons with those in which the arguments of Mr. Mill and others in reference to immortality are dealt with, and we venture to predict the verdict. Controversy is a poor business, and especially in religion; but the fresh, bright statement of positive belief is a rich and fertile method. Of this there is probably in the English pulpit at the present time no preacher more capable than Mr. Brooke.

Mr. Mackennal's sermons are thoroughly earnest—practical addresses to a congregation that seems to have admired them and to have loved the preacher. Their subject unites them together, and gives force to the counsel and repeated persuasions they contain. The first sets forth the ideal of Christian consecration; the second is on consecration and sanctification; and then follow the various aspects of the Christian life in which this may be realised, or the means of its attainment. We shall do justice to this volume more surely by a few notes from one sermon than by any remarks of our own upon the whole. We select the discourse on James i. 18, in which the design is to show that the Christian life is a revelation of God; that "Christian character is founded upon the written Gospel, and becomes in its turn the revealer and interpreter of the Gospel"; that God is the author of that character as He is the author of revelation. The Christian life is a revelation of God's purpose towards humanity. These two truths are the only direct deductions from the text, their brevity and simplicity would allow of their being carried easily in the memory. They are illustrated in a full and varied manner, and are aptly and practically applied to the daily necessities and temptations of life, and enable the preacher to set forth the Christian hope of ultimate perfection and blessedness.

Dr. Maclaren's eighteen week-evening addresses should be read by all those who regard week-evening services as of less value than those of the Sunday. Hearers and preachers will find how much conscientious work this little volume contains and reveals. There is also an adaptation to the circumstances and time under which the discourses were delivered. They are brief, practical, and interesting, calculated to keep the attention awake, and casting a light backwards and forwards upon the daily work of the world. As a volume to be read it will be found scarcely less profitable, though some loss must be suffered through the absence of the preacher's expressive voice and manner.

* (1.) *Addresses and Sermons delivered at St. Andrew's in 1872, 1875, and 1877.* By ARTHUR PENRHYN STANLEY, D.D., Dean of Westminster. (Macmillan and Co.)

(2.) *The Fight of Faith.* Sermons preached on various occasions. By the Rev. STOPFORD A. BROOKE, M.A. (Kegan Paul and Co.)

(3.) *The Life of Christian Consecration.* Sermons preached at Leicester. By ALEXANDER MACKENNAL, B.A. (Hodder and Stoughton.)

(4.) *Week Evening Addresses delivered in Manchester.* By ALEXANDER MACLAREN, D.D. (Macmillan and Co.)

CHILDREN'S BOOKS.

VI.

In "Stories from Homer" (1), Mr. Church has done a great service. We have had various collections of classic myths for children with a free infusion of the writer's fancy, and a certain choice in arrangement—notably among these being Charles Kingsley's beautiful volume and Nathaniel Hawthorne's "Wonder Book." Both these writers were possessed of great narrative skill and a fine style, and these books will remain as types of what such books should be. Many other classic authors have been treated very much as Mr. Church has treated Homer. Lamb's "Stories from Shakespeare" and Mrs. Haweis's "Chaucer for Children"—which we noticed a few weeks ago—coming naturally to mind. Mr. Church keeps very close by his author, and writes with ease and a certain quaint grace; the leading stories of the Iliad and Odyssey being condensed into a small volume of 300 pages. The leading points in the quarrel of Greeks and Trojans are very clearly presented; and while it is not impossible that boys will like best the Iliad, it may be that girls will prefer the Odyssey. The wanderings of Ulysses, the return, the doubts of the faithful Penelope, the killing of the suitors, and the glad reunion — all is admirably told, in a style that could not fail to be enjoyed. The illustrations have clearly been done with care, but we are not sure whether the buff colour on the black ground is any improvement on the black and white, and the delicate outlines of Flaxman. This, however, is but a point of taste on which there will be different opinions. We can say that a more careful and finished production in a more chaste and beautiful form we have not seen since we experienced a thrill of delight when Kingsley's "Greek Heroes" was put into our hands, also with exquisitely coloured pictures.

A very different book, but one that equally deserves recommendation for qualities as distinct, is the "Harvest of a Quiet Eye" (2), which now appears in a second edition, and still beautifully illustrated. The author has an eye for nature, and writes with great attractiveness, as most readers know ere this.

In "Heroes of Discovery" (3) we have a new edition of a book which gives a series of very clear biographies of Dr. Livingstone, Mungo Park, Sir John Franklin, Captain Cook, and Ferdinand Magellan. The author manages to keep to the more important and characteristic facts, and writes with an evident love for his subject. He has brought his sketches up to date, and has added a good deal about Livingstone, where it was more particularly required, as, at the time of the issue of the former edition, Livingstone was not dead, though he was thought to be so.

"Karl Krapp's Little Maidens" (4) is a very pleasantly told story, with a good lesson, which is exhibited to us through the struggles of the two sisters, the heroines, to perfect their gift of singing and to gain a position by it. That they succeeded at length is cause for pleasure, for they certainly deserved it. Karl Krapp, the organist, is well sketched. The book is chaste and neat, and the woodcuts are good and really illustrative.

It is a very strange experience one has when one comes on a picture that, in his mind, has become closely associated with some romantic and touching strain of poetry, or some heroic narrative, doing duty to some childish or commonplace incident, or meagre bit of letterpress. It is difficult to keep clear of this drawback in such a volume as "Story after Story" (5) which could not be produced at the price, were it not for the possibility of this result. "Story after Story" is a kind of "album picture-book," done on a somewhat new principle. The compiler does not proceed in a hard-and-fast way to put a picture on one page and a few lines of print on the other; but he tells a short, continuous story, throws in a poem or a fable, and thus gets a variety, which under the other plan is missed. There is a great deal that is at once instructive and attractive in this volume—science, poetry, geography, and adventure, are all liberally interested. For a gift to quite a young child just beginning to read, we can hardly imagine a more suitable or enjoyable present.

Messrs. F. Warne and Co. send us an edition of the "Swiss Family Robinson," which is very prettily illustrated, and has one or two engravings of birds and animals which are really beautiful. Had the paper only been a shade thicker, more justice might have been done to some of the finer and smaller blocks in the printing.

(1) *Stories from Homer.* By the Rev. ALFRED J. CHURCH, M.A., Head Master of King Edward's School. With twenty-four illustrations from Flaxman's designs. (Seeley, Jackson, and Halliday.)

(2) *The Harvest of a Quiet Eye; Leisure Thoughts for Busy Lives.* (Religious Tract Society.)

(3) *Heroes of Discovery.* By SAMUEL MOSSMAN. New edition, with portraits. (William Oliphant and Co.)

(4) By the author of "Harry's Legacy," &c. (Religious Tract Society.)

(5) *Story after Story.* By the author of "Cheerful Sundays." (Daldy, Isbister, and Co.)

YEARLY VOLUMES.

The practice of binding magazines in yearly volumes at Christmas is growing, from which we may infer that it meets with the encouragement of

a great number of people who are fond of having these volumes of miscellaneous reading to fall back upon at idle moments, despite the adverse advice given to the public by Mr. Mark Pattison. In looking over the chief of these yearly volumes, the great difficulty is to say aught of them that is discriminating. We naturally give the first place to the *Leisure Hour* and *Sunday at Home* (Religious Tract Society) each of which contains some 800 pages of readable matter—stories, descriptions, poems, sermons, Biblical criticisms, biographical notices, &c., which have from time to time been referred to in our columns in the course of this year. It all comes before us again in a compact form, with handsome binding, gilt edges, and a number of extra pictures of excellence thrown in. The same remark applies to another pair of stout twins, the *Quiver* and *Cassell's Family Magazine*, which also combine the most varied reading with abundant illustrations and cheapness of cost—the difference between the two being that the former is more suited for Sunday reading. All four of these periodicals enjoy a very wide circulation, are unexceptionable in tone, and are admirably illustrated. To our readers, who may desire to avail themselves of such storehouses of information, must be left a choice, which in either case is perfectly safe.

There is a secondary class of yearly volumes which claim attention and invite patronage. The *Christian Treasury* (Edinburgh: Johnstone and Co.) is, as may be supposed, of an entirely religious tendency, and contains contributions from ministers and members of various evangelical denominations, including sermons and occasional tales. Some may consider it a merit that the *Christian Treasury* does not affect illustrations beyond an engraving of "The Canongate Tolbooth" as a frontispiece. Of *Little Folks* (Cassell and Co.) we can say nothing but what has been said before as to its felicitous adaptation to the wants of young children as attested by its great popularity. *Kind Words for Young People* (Sunday School Union) has reached its seventh volume, and amongst other matter has a due quantum of exciting tales. Mr. Wells Gardner (2, Paternoster Buildings) has also sent forth the yearly volume of *Chatterbox*, of which the Rev. Erskine Clarke is the editor, and two other serials, *Sunday* and the *Prize for Boys and Girls*, both, of course, illustrated, and which are popular with the young folks. The well-known *Cottager and Artisan* (Tract Society) enjoys a deserved reputation, and abounds in striking engravings. The *British Workman* and the *Band of Hope Review* (Partridge and Co.) possess the same merit in a remarkable degree, eminent artists not disdaining to give their services. Amongst the yearly volumes, still smaller in size, are the *Children's Friend* and *Infants' Magazine* (Seeley and Co., 54, Fleet-street); *Young Days* (Sunday School Association); the *Mother's Friend* (Hodder and Stoughton); the *Child's Companion* (Tract Society); and the *Friendly Visitor* (Patridge and Co.), all of which have their distinctive claims upon the magazine-devouring public.

MESSRS. CASSELL, PETTER, AND GALPIN'S SERIALS.

It is not easy to keep pace with the publications of this enterprising firm of Belle Sauvage Yard in their serial form, which makes it all the more obligatory to take note of them when completed. Several of them now lie before us.

Foremost among these is the *History of Protestantism*, by the Rev. Dr. Wylie, which has from time to time been noticed in our columns. It is completed in three volumes, of some 600 pages each, which no more than suffice for an historical narrative that more or less embraces the whole continent, and is crowded with thrilling incidents and the records of events which have exercised incalculable influence upon the religious thought of all Europe. The last of the three volumes is just completed, and will certainly, we think, be secured by all who have the preceding two. It carries on the chequered story of the struggle for freedom of thought from the history of Protestantism in the Netherlands, and through Poland and Bohemia, Hungary, Transylvania, and France, and the Thirty Years' War, and in Great Britain from the time of Henry VIII. to that of William and Mary. Dr. Wylie has completed his great task, which has evidently been to him a labour of love. We regret that we cannot now enter upon a critical examination of the work as a whole. It may suffice to say that the author has collected and condensed a vast mass of facts with care and fidelity; that he writes with Protestant fervour; and that he has produced a history which deserves a place in every library, specially in those of Bible classes and Sunday-schools. We need hardly say that the illustrations are profuse; many of them curious and valuable.

Mr. Edmund Ollier has also brought to a close his *History of the United States* in three portly quarto volumes, profusely illustrated with wood-cuts. It is a well-written work, embracing the story of the chequered fortunes of our trans-Atlantic cousins, from the time when Virginia and New England were British colonies down to the election of President Hayes, whose portrait adorns the frontispiece of the last volume. For all but the thorough student, the history contained in these three volumes will amply suffice. It supplies a great want at a very cheap rate, and the public have reason to thank Messrs. Cassell and Co. for placing so necessary and meritorious a history within easy reach.

We have also to record the completion of the *Illustrated History of India*—a work which ought also to be much in request among all who wish to know how our Eastern Empire was built up. Parts of this frequently sombre and tragical, and always remarkable story have been told elsewhere with fulness and authority. The speciality of Mr. James Grant's graphic narrative is its unity. In two volumes he has managed to compress a vivid record of the main features of the modern history of Hindostan, and to carry it down to the proclamation of Queen Victoria as Empress of India, and the subsequent famine. Mr. Grant has a vigorous and graphic pen, and very skilfully arranges his facts. In the second volume he throws much light on the social condition and improvement of our fellow-subjects in the East, and in this he is much assisted by the very profuse wood-cuts of celebrated scenes, buildings, and characters which help us to realise the idiosyncrasies of Oriental life.

BRIEF NOTICES.

Stories of Irish Life. By Henry Martin. (Partridge.) We have some dozen serial numbers of this cheap collection of original tales before us. Mr. Martin is well capable of drawing Irish character, and the artist has well caught in his illustrations the spirit of the text. But should we say what we have felt? Various as are the situations and the characters, we have found that they become somewhat monotonous. After reading three or four we know pretty well what we shall find in the remainder—illustrations of priestly influence and conversions to Protestantism. They are effective, but, as we have said, somewhat monotonous in character.

Holiday Rambles in Ordinary Places. By a Wife with her Husband. (Daldy, Isbister, and Co.) The pleasant series of sketches which recently appeared in the *Spectator* under this title have been reprinted in this volume. It is not often wise to do such a thing as this; but there are exceptions, and, on the whole, we are inclined to think that we have an exception in this case. There is a brightness in these sketches which is not often to be met with, and we scarcely ever had a better illustration of the statement that, in travelling, no two persons see the same things. Certainly, to no two occur the same thoughts. Our author sees and thinks. There you have another special value of her book. We daresay she could walk through Fleet-street every day and write a new article upon what she saw and thought every time. Everybody ought to be able to do that, but everybody can't.

Jovinian. A Tale. By W. H. G. Kingston. (Hodder and Stoughton.) One of now a common sort of tale, but Mr. Kingston is not a common writer. He is very successful in reproducing old society. Here the "Catacombs" are described, and various illustrations are given, both of the progress and of the early degeneracy of the Christian Church. The book will both inform and amuse.

The Settler and the Savage—a Tale of Peace and War in South Africa—by R. M. Ballantyne (James Nisbet and Co.), is a book that needs no further commendation to that youthful constituency which Mr. Ballantyne has already laid under obligation, than its authorship will afford. It is, as usual, full of thrilling incident and adventure, and is illustrated by half-a-dozen full-page engravings.

Matthew Morrison. An Autobiographical Story. By S. R. Whitehead, Author of "Daft Davie," &c. (Hodder and Stoughton.) There is a peculiar charm about this quiet narrative of personal and family incidents which such records rarely afford. The reader will be at once attracted by the vivid memory pictures in the opening chapter, and will be, perhaps, agreeably surprised to find that succeeding chapters furnish reminiscences almost equally picturesque, though not so unmixed with sadness; and yet there is a *naiveté* and unstrained humour about the old man's disclosures relating to himself and his own earlier failures and *gaucheries* which greatly enhance the interest of the book. The life depicted would be considered uneventful, but it illustrates perfectly certain phases of religious and social life across the Border which have been made so familiar to readers of Norman Macleod's works.

Poetical Remains and Letters of the late Rev. Thomas Whytehead, M.A., Fellow of St. John's College, Cambridge. With a Preface by the Dean of Chester. (Daldy, Isbister, and Co.) Mr. Whytehead was a man of great nobility and sweetness of character; and he had distinctly a vein of genius in him, though it was fine and recipient rather than strong and originative. He was born in 1815, and studied with much success at Cambridge. In 1842 he went out to New Zealand as chaplain to Bishop Selwyn, where he enjoyed the complete confidence of that distinguished prelate, and won his love and admiration by devotion and many graces of character. The Dean of Chester, in his Preface, gives some very attractive reminiscences of him in his earlier life—the quietly-enthusiastic student, pensive, but never moody, freely unbosoming himself to his dearest friends, and shedding abroad a wealth of intellectual enjoyment by reflections of his wide reading in English as well as in classical literature. The memoir tells tastefully and well the little that there is to tell, for he died in 1843, and was buried at Waimate; close to the school in which he had taught. His letters are redolent of the tender heart and of a deep spiritual life; the concerns of the world only interesting him as bearing on the great work to which he had consecrated himself; but now and then he is lightly playful and satirical, and he can gossip a little about philosophy and literature. If now and then we come on a word or two that savours a little of "sectarianism," we can easily forgive it, in view of the general spirit. Some of the poems are particularly spontaneous and finished; but are not marked by great strength, as indeed we should hardly expect. The poems are uniformly fine in feeling and tasteful; and most of them have a religious vein. One or two of the sonnets, especially those on Venice—which, however, are not strictly correct in form—are good; but we prefer such poems as those "To a Spire," "Heidelberg," though the hymns are clearly sincere—honest expressions of present feelings. Dean Howson quotes with admiring approval, the following stanza from the "Second Day,"—one of a series (never completed) on the Creation:—

> I gaze aloof
> On the tissued roof,
> Where time and space are the warp and woof,
> Which the King of Kings
> As a curtain flings
> O'er the dreadfulness of eternal things.

But when this has been read in connection with the next stanza, our readers will be better prepared for a remark we shall make.—

> A tapestried tent
> To shade us meant
> From the bare everlasting firmament:
> Where the blaze of the skies
> Comes soft to our eyes,
> Through a veil of mystical imageries.

Now, if we could be sure that Mr. Whytehead had never read Shelley we should regard these as remarkable stanzas; but we fear he had, and that when he penned them he had distinctly in his mind the thought and rhythm of one passage in which occurs the line:—

> May have broken the woof of my tent's thin roof.

And the *thought* of another:—

> Time, like a dome of many-coloured glass,
> Stains the white radiance of eternity.

But, with all deductions, there is in this volume the interest of an elevated, noble character, and a truly poetic spirit, offering itself gladly under the highest sense of duty for the good of others, and no one could read it without receiving fine impulses.

Home Songs for Quiet Hours. Edited by the Rev. R. H. Baynes, M.A. Third Edition. (C. Kegan Paul and Co.) This selection, with its admirable variety and truly Catholic feeling, has already secured a position such as is taken by few books of the kind. It needs no word of recommendation from us at present; this new edition is enough. We only add that here we find W. M. Punshon and William Leighton side by side with Ada Cambridge and Bishop Alexander, and these again with E. H. Hickey, and Ray Palmer. But we cannot understand why George MacDonald's exquisite hymn, "When Jesus went into Jericho town" is not now included. Let the editor think of it in view of the next edition.

Annus Sanctus; or, Aids to Holiness in Verse for Every Day in the Year. By THOMAS DAVIS, M.A., Incumbent of Roundhay, Yorkshire. (Hodder and Stoughton.) Mr. Davis writes with grace and occasionally with sweetness, but his scheme was one that even a great hymnist might fail in. To write 365 hymns—one for every day of the year—and, in addition, one for each of the chief seasons of the Christian Church, is a heavy tax on one man. A goodly number of these hymns are above the average mark, particularly "The dove and the ark," "God is love," and "The Comforter" in the last part, but many are feeble, full of transpositions, and forced rhymes, as in one case "crime" for "sin," to the injury of the meaning. We doubt not, however, that a good many may find the volume at once pleasing and edifying.

The Post Office London Directory for 1878. (Kelly and Co.) This new issue of an annual which has survived thousands of ephemeral yearly publications, and has attained the respectable age of seventy-nine, bears no signs of decrepitude. On the contrary, it is a model of exactitude, observation, and enterprise; Messrs. Kelly being as alert for the "latest news" appertaining to their bulky annual as are newspapers for the last telegrams. Whatever powers of compression and ingenuity of arrangement may be exercised, their Directory grows because London grows. Fifty pages have this year been added, making a total of 2,600, upon the multitudinous details of which there is ample evidence that the most scrupulous care has been lavished. Those who are inclined to study its pages will discover the particulars of many new and novel businesses—showing the extent of the subdivision of trades in London—of new streets and thoroughfares, and of streets re-named and re-numbered—Gresham-street being the latest. We can only repeat what we have often said before, that Messrs. Kelly's "Directory" is a perfectly reliable work of reference, indispensable to the man of business and to many others besides; and it may be added that the elaborate and valuable map of London bears the same evidence of painstaking revision.

The Official Handbook for the National Training School for Cookery. Compiled by R. O. C.: and tested in the National Training School. (London: Chapman and Hall.) We are told in the preface by R. O. C. that this "work is not to be regarded as an exhaustive cookery book with numerous recipes. It aims to be rather a grammar than a dictionary." It is, nevertheless, a very excellent cookery book, one of the best we have ever seen. It assumes ignorance on the part of the learner, and poverty as a possible condition of those for whom the learner is to cook. But there are many degrees of cost, thus the rich may have a dish of curried rabbit for 3s. 8d., and the poor may have a dish of curried tripe for 10¾d. We have seen these lessons on separate sheets, as used in the cookery schools, but bound together in this volume they will be found of great use by any who, unable to attend classes, will practise cookery under their direction.

CHRISTMAS NUMBERS. — *Darton's Girls' Own Annual* is remarkably well suited for the constituency it seeks. It is well written and well varied, for besides a fair quota of stories, it has essays and informational articles on such subjects as "Two Hours with a Cookery Class," and on "Lawn Tennis"—precisely such topics as young ladies should be interested in. It is admirably printed and fairly well illustrated; and we commend it to such as may want such an annual. Its one want is one really strong and thrilling story.—For farmers and those interested in gardening and in live stock, we have before us two annuals, both dainty in covers, showing the possibilities of colour-printing. The one is the *Illustrated Farmers' and Gardeners' Almanack*, published at the *Farmer* office, and the other the *Live Stock Journal Almanack*. These are both full of information especially arranged for the classes who will patronise them, and both have been supplied with special articles from special pens—such as articles on agricultural machines and diseases of live stock in the *Farmers' Almanack*, and "Practical Veterinary Notes" and the "Management of Pigeons" in the *Live Stock Almanack*. Both are, in a word, packed full of the information wanted every day by farmers, gardeners, breeders, &c., who ought to have one or other (or both) of these almanacks always ready at hand.

Mayfair reports the following *bon mot* of the Prince of Wales at the time when two weekly journals were making a little "copy" out of him. "Merciful heavens!" said His Royal Highness, when some one told him of the controversy, "What have I done that I should not only be attacked by the *World*, but be defended by *Truth*?"

Miscellaneous.

Mr. John W. Hales, late Fellow of Christ's College, Cambridge, editor of Milton's "Areopagitica," &c., has been appointed to the Chair of English Language and Literature at King's College.

The illustrated Christmas number of the *Publishers' Circular* has been issued, and, as usual, gives a large number of specimen illustrations that accompany most of the books and prizes issued in such abundance at this season of the year.

Dr. Schliemann, speaking at the Birkbeck Institute last week, recommended the study of modern Greek (a language which he had himself acquired n six months), and said that when they had masiered that, they could learn Latin "in no time."

BUCKINGHAM SCHOOL BOARD.—On Thursday last the triennial election of five members to serve on the Buckingham School Board, took place and resulted in the return of a Denominational majority. The friends of the School Board system and of unsectarian education united in support of Mr. Bartlett, banker; Dr. Cheesman, and Mr. H. Small, solicitor, all Churchmen, who, however, only secured 454, 450, and 450 votes respectively, as against 518, 493, and 466 polled by their opponents, Messrs. Rogers, miller; Gough, hotel-keeper; and Hawkins, farmer. The undenominational party thus lose the majority they had on the old Board.

THE DEATH OF MR. JOHN GRIFFITHS (GOHEBYDD), the well-known correspondent of the *Baner* newspaper, is announced at the comparatively early age of fifty-seven. Mr. Griffiths was well known in connection with social, political, and religious movements in Wales, and was altogether a remarkable man. In an excellent obituary notice the *South Wales Daily News* says:—"Gohebydd was a great power in Wales, and, indeed, amongst the Welsh people in all parts of the country. Speaking of him on a public platform a few years ago, Mr. Henry Richard, M.P., said, 'Gohebyd is one of the most influential men in this Principality. He is a little king in Wales.' And this language is by no means exaggerated. Gohebydd's pen was a veritable magician's wand, with which he exercised marvellous influence over the feelings, the emotions, and the passions of his fellow-countrymen. His weekly Letter in the *Baner* was looked for with eager anticipation, and read with avidity. The whole daily press was ransacked for subjects to write upon, and, if necessary, Gohebydd would personally visit the most distant towns to procure the best information upon any important event. Nothing was too great or too small, if it had a bearing on the interests and happiness of the masses. Was the subject dry, Gohebydd would make it sparkle with satire and witticism; was it solemn, he would write upon it with all the power and eloquence which he could command; was it absurd, depend upon it, Gohebydd would bring out the absurdity in the strongest possible light. His industry was immense. He would rewrite into beautiful idiomatic Welsh speeches of several columns long when the importance of the subject demanded it. When Parliament was not sitting, Gohebydd had a roving commission. Whenever there was a meeting to further the interests of Wales, there you would certainly find Gohebydd. At the annual gatherings of the great religious assemblies, he was present to write racy and telling descriptions of all that passed. He was well know, at all the institutions connected with the Welsh in London and other great cities, and laboured earnestly to maintain the links of that chain which unite Welshmen at home with Welshmen abroad. It may readily be supposed that, to his political opponents, such a man was a constant source of alarm and disquietude, especially at election periods, when his pen was all-powerful. At these times his thorough knowledge of the politics of the last thirty years—gained by personal experience—and his acquaintance with electioneering tactics, made him a valuable champion of the Liberal cause. His opponents acknowledged that he fought fairly, and never took a mean advantage. It may be asserted that he had the respect of those who differed from him, but that fact never prevented him from discharging his duty honestly. Perhaps some of the best work he ever did was in the political evictions of 1868 and the establishment of a Welsh University. A couple of years ago Gohebydd's health gave way, and caused his friends much concern. At this critical juncture Mr. Samuel Morley, M.P., suggesting that he should take a continental trip, placed in the hands of the poor fellow, who was literally working himself to death, a cheque which gave him the means of procuring the rest, accompanied by change of air and scene which were essential for his recovery. Doubtless by this munificent gift Mr. Morley used his wealth literally to preserve a valuable life. So Gohebydd went off to the sunny land of the South, and, while he recouped his health, sent home to the *Baner* some capital descriptions of what he saw and heard there. But he never forgot Wales. Everything that he learnt was imparted to countrymen and countrywomen. On his return to England he was presented by his admirers with a sum of £700, which no doubt helped to smooth his latter days. But he could not rest. He stuck to his work to the last. For years he has suffered from a distressing lung disease, which would have made most men despair; yet, despite his malady, Gohebydd would address immense public meetings in the most telling manner; for in his speeches, as in his letters, strong common sense, invective, eloquence, sarcasm, and a rare fund of anecdote, combined to command the attention and enlist the sympathy."

Gleanings.

"There is no rule without an exception, my son." "Oh! isn't there, Pa? A man must always be present when he is being shaved." "My dear," said Pa to Ma, "hadn't you better send this child to bed?"

A schoolboy lately asked his father the difference between civilisation and barbarism. "It is very simple, my boy," said Paterfamilias. "Civilisation kills an enemy with a cannon-ball at six thousand yards; barbarism cuts off his head with a sword-stroke."

A youngster, whilst perusing a chapter of Genesis, turning to his father, inquired if the people in those days used to do their sums on the ground. It was discovered that he had been reading the passage, "And the sons of men multiplied on the face of the earth."

"Ah, love!" she murmured, as they wandered through the moonlight; "ah, dearest! why do the summer roses fade?" He happened to be a young chemist, of a practical turn of mind, and he replied "that it was owing to the insufficiency of oxygen in the air."

A CURIOUS CUSTOM.—The *Spectator*, in a recent review of "Robert Raikes, Journalist and Philanthropist," by Alfred Gregory (Hodder and Stoughton), has the following:—"We notice, as a curious instance of changed manners, that towards the close of the last century it was the custom of Manchester for the chief magistrate of the town, attended by the churchwarden and police officers, to go out of the church while the first lesson was being read, and to compel all persons found in the streets to come into the church or pay a fee, which in the case of persons of the lower class was fixed at one shilling, and for those of higher rank at half-a-crown."

A PLAIN-SPEAKING MINISTER.—Mr. Thomas Brown Young, who recently died in Australia, whither he emigrated, was a Methodist local preacher in the county of Durham. After preaching one Sunday evening in a Bishopwearmouth chapel, he announced that a prayer meeting would be held at the close of the service. Remembering that on a former occasion very few remained to pray, he added, "I hope that as many as can stay, will stay, but those who do not wish to stay let them go; for the fire always burns brightest after the dirt is cleared out." Very few went away that evening.

TURTLE AND MOCK TURTLE.—A distinguished politician from the rural districts resolved to give a splendid dinner to some of his party friends. In order to make sure that everything should be of the best quality, he went to market himself, and bought a turtle. After taking great pains to select one of the finest specimens in the lot, and ordering it to be sent home, he said to the tradesman, to make it quite right—"This is a right down genuine turtle, ain't it?" "Oh, certainly," was the reply, "one of the very best!" "Because," added the politician, "although I ain't been in the city long, I ain't to be humbugged; it won't do for you to try to put off any of your confounded mock turtles on me!"

THE MYSTICAL NUMBER THREE.—A theological student, who ventured out from an Ohio college recently to preach in a little village near Cleveland, preached a sermon on the mystical importance of the number three: three kinds of life—mineral, vegetable, and animal: Noah had three sons; faith, repentance, and baptism, three things necessary to salvation, etc. After the service, an aged deacon approached him, and said; "Really, your discourse was one of the most ingenious I ever listened to. I was sorry that you did not carry your illustration in regard to that wonderful number just a little further. For instance, there are three aisles running through this house; there are three lamps in the chandelier hanging yonder; three books lie upon the pulpit; there are three ink-spots on this table; and, better than all, I noticed three coloured men in the gallery."

THE DIPLOMATIST AND THE EDITOR.—Mr. A., who had taken an important part in negotiations at Vienna, of which the result was not altogether agreeable to the Protectionist party, was sitting in his office one morning, when Dr. B., the editor of a daily paper, was announced. On our friend inquiring his business, Dr. B. stated that a MS. had been handed to him for publication which he thought clever, but that, as it contained a severe attack on Mr. A., he had considered it better to call first and see whether "arrangements could not be made to avoid unpleasant publicity." So saying, he handed Mr. A. the manuscript, which the latter quietly perused, leaving his visitor standing. It was a gross and offensive libel, in which the personal character, as well as the public acts of A. were attacked in the most impertinent manner. While reading it the intended victim involuntarily exclaimed, "Very bad! disgusting!" "Is it not?" rejoined Dr. B., coolly—"Well, it is only an affair of 100 to 150 florins." "Is that what you ask in order not to publish this precious document?" "Well, about that figure," replied the editor. "Ah!" said A., deliberately tearing the paper up and consigning it to the rubbish-basket, "you had better go elsewhere for your money." "What right, sir," exclaimed the infuriated newsmonger, "have you to destroy my property? I have no copy of it." "What right, sir," replied A., "have you to attack my character? You had better go, and go quickly, for you are a smaller man than I am, and you might

be thrashed within an inch of your life. And," added he, raising his voice, "I know you and your sub-editor, and if ever a line of this sort appears in your paper, you may both reckon on a horse-whipping." Dr. B. retired expeditiously, and nothing ever appeared in the newspaper.—*Vanity Fair.*

FANCY GOODS OF ENGLISH MANUFACTURE.—It is pleasing to find that England holds her own against the keen competition of foreigners in these articles, the demand for which at this time of year is enormous. We are told that Cadbury's, the makers of the celebrated Cocoa Essence, have sent out nearly two millions of their exquisite little boxes of Chocolate since June; and they will form a welcome present to many of our children during the coming Christmas festivities.

Births, Marriages, and Deaths.

MARRIAGES.

REDFERN—WHITAKER.—Dec. 12, at the Emanuel Congregational Church, Bootle, by the Rev. Thomas Dunlop, the Rev. William Redfern, Methodist Free Church Minister, Sheffield, to Sarah Jane, second daughter of the late John Whitaker, Esq., of Haslingden.

FRANCIS—BURR.—Dec. 13, at Tottenham-court-road Chapel, by the Rev. John Edmond, D.D., George Bult, eldest son of G. B. Francis, Esq., of Coleman-street and Stoke Newington, to Elizabeth Lydia (Lizzie), only daughter of T. A. Burr, Esq., of Queen-square.

THOMAS—BARKER.—Dec. 13, at the Baptist Chapel, Roomfield-lane, Leeds, by the Rev. W. H. Ibberson, assisted by the Rev. W. Grey, Mr. Joseph Thomas, of Charlestown, to Eliza, daughter of the late Thomas Barker, Esq., of Hanging Royd, Hebdon Bridge.

DEATHS.

GRIFFITHS.—Dec. 7, at Ventnor, Isle of Wight, Sarah Purchase Griffiths, daughter of the Rev. Philip Griffiths, of Shirley, Southampton (late of Biggleswade), aged 22 years.

NELSON.—Dec. 12, at Abden House, Edinburgh, Mrs. Nelson, sen., widow of the late Thomas Nelson, sen., publisher, Edinburgh and London.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly-nourished frame."—*Civil Service Gazette.* Sold only in packets labelled—"JAMES EPPS & Co., Homœopathic Chemists, London."

HOLLOWAY'S PILLS.—Liver, Lungs, and Kidneys.—A large number of internal maladies arise from obstructions over the removal of which these celebrated Pills exercise the most perfect control. A course of them is strongly recommended as a remedy for almost all chronic affections—as liver complaint, congestion of the lungs, torpidity of the kidneys, and other functional disorders which cause much present suffering, and if neglected lay the foundation of innumerable diseases. Holloway's Pills are especially adapted for the young and delicate. Their gentle and purifying action places them above all other medicines. In indigestion, nervous affections, gout, and rheumatism these Pills have raised for themselves a universal fame. They expel all impurities from the blood, and thus restore cheerfulness and vigour.

YOU can expend your entire income and yet insure its return without further outlay or liability of any kind. On all purchases ask your tradesmen for Coupons of the General Expenditure Assurance Company (Limited). Head Offices, 19 and 21, Queen Victoria-street, E.C.

KINAHAN'S LL WHISKY.—Universally recommended by the Medical Profession: A pure old spirit, mild, mellow, delicious, and most wholesome. Dr. Hassall says:—"The samples were soft and mellow to the taste, aromatic and ethereal to the smell. The Whisky must be pronounced to be pure, well-matured, and of very excellent quality." Wholesale, 20, Great Titchfield-street, London, W.

PERFECTION.—Mrs. S. A. ALLEN'S World's Hair Restorer never fails to restore grey hair to its youthful colour, imparting to it new life, growth, and lustrous beauty. Its action is speedy and thorough, quickly banishing greyness. Its value is above all others. A single trial proves it. It is not a dye. It ever proves itself the natural strengthener of the hair. Sold by all Chemists and Perfumers.

Mrs. S. A. ALLEN *has for over 40 years manufactured these two preparations. They are the standard articles for the hair. They should never be used together, nor Oil nor Pomade with either.*

Mrs. S. A. ALLEN'S Zylo-Balsamum, a simple tonic and hair-dressing of extraordinary merit for the young. Premature loss of the hair, so common, is prevented. Prompt relief in thousands of cases has been afforded where the hair has been coming out in handfuls. It cleanses the hair and scalp, and removes dandruff. Sold by all Chemists and Perfumers.

INVALIDS.—Consumption, Asthma, Bronchitis, Diseases of the Heart, Dropsy, and Tumours quickly cured by Abercrombie's New Solvent Process. Success testified by many ministers and others, with their respective names and addresses added. Inquiry courted. Post Free Six Stamps.—10, Claremont-square, London, N.

RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public has been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

OLDRIDGE'S BALM OF COLUMBIA.—By the increasing demand for this famed Balm may be estimated its value and efficacy for replenishing, invigorating, and preserving the Hair either from falling off or turning grey. Without it no toilet is complete. It imparts to the hair a bright and glossy appearance, frees it entirely from scurf, and will not soil the most delicate fabric worn as headdress "at home" or in promenade. In the "nursery" its use is invaluable, as it forms in infancy the basis of a healthy and luxuriant head of hair. Sold by all perfumers and chemists, at 3s. 6d., 6s., and 11s. only. Wholesale and retail by the proprietors, C. and A. Oldridge, 22, Wellington-street, seven doors from the Strand, London, W.C.

HEALTH WITHOUT MEDICINE, inconvenience, or expense, in DYSPEPSIA, Chronic Constipation, Diarrhœa, Nervous, Bilious, Pulmonary, and Liver Complaints, Debility, Asthma, Wasting in Old or Young, Nausea, and Vomiting, RESTORED by DU BARRY'S DELICIOUS FOOD:—

REVALENTA ARABICA

(which saves fifty times its cost in medicine), and cures chronic indigestion (dyspepsia), habitual constipation, diarrhœa, hæmorrhoids, liver complaints, flatulency, nervousness, biliousness, all kinds of fevers, sore throats, catarrhs, colds, influenza, noises in the head and ears, rheumatism, gout, poverty and impurities of the blood, eruptions, hysteria, neuralgia, irritability, sleeplessness, low spirits, spleen, acidity, waterbrash, palpitation, heartburn, headache, debility, dropsy, cramps, spasms, nausea, and vomiting after eating, even in pregnancy or at sea; sinking fits, cough, asthma, bronchitis, consumption, exhaustion, epilepsy, diabetes, paralysis, wasting away, and the feverish and bitter taste on awaking, or caused by onions, garlic, and even the smell of tobacco or drink. Twenty-eight years' invariable success with adults and delicate infants. 80,000 cures of cases considered hopeless. It contains four times as much nourishment as meat. It is likewise the only recognised food to rear delicate infants successfully, and to overcome all infantine difficulties in teething, weaning, measles, fevers, restlessness, diarrhœa, eruptions. The 2s. tins are forwarded post free to all parts of the United Kingdom on receipt of 2s. 4d. in stamps.

IMPORTANT CAUTION.—Thirty years' well-deserved and world-wide reputation of Du Barry's Food has led a certain class of speculators to puff up all kinds of Farinaceous Foods. However, Mr. Fye Henry Chavasse, F.R.C.S., author of "Advice to a Mother," analysed 13 of these, and declared DU BARRY'S FOOD to be THE BEST. Likewise Dr. B. F. Routh, physician to the Samaritan Hospital for Women and Children, declares:—"Among the vegetable substances Du Barry's Revalenta Arabica is the best," and that "under its influence many children affected with atrophy and marked debility have completely recovered. They thrive admirably upon it, and sleep soundly all night."

DU BARRY'S FOOD.—"Twenty-five years' incredible miseries from chronic dyspepsia, nervousness, sleeplessness, low spirits, debility, and swellings all over to double my natural size—miseries I endured, and for which I tried the best advice in vain. Since 29th March last I have lived entirely upon DU BARRY'S REVALENTA ARABICA FOOD without taking any meat. It has done me a great deal of good, and I never felt so well in my life as I do now; all the swelling having left me; I have lost all nervousness. I sleep well, and feel happy. Indeed, my friends say I am like a new man—nothing like what I was before I took your food. Pray make any use you like of this letter, and accept my very best thanks.—I am, dear Sir, yours truly, CHARLES TUSON.—Monmouth, 30th August, 1876."

CURE No. 68,471 of GENERAL DEBILITY. "I am happy to be able to assure you that these last two years, since I ate DU BARRY'S admirable REVALENTA ARABICA, I have not felt the weight of my 84 years. My legs have acquired strength and nimbleness, my sight has improved so much as to dispense with spectacles, my stomach reminds me of what I was at the age of 20—in short, I feel myself quite young and hearty. I preach, attend confessions, visit the sick, I make long journeys on foot, my head is clear, and my memory strengthened. In the interests of other sufferers, I authorise the publication of my experience of the benefits of your admirable food, and remain, Abbot PETER CASTELLI, Bachelor of Theology and Priest of Prunetto, near Mondovi."

DU BARRY'S FOOD. — CONSTIPATION, Asthma, &c.—Cure No. 49,832 of fifty years' indescribable agony from dyspepsia, nervousness, asthma, cough, constipation, flatulency, spasms, sickness, and vomiting by Du Barry's Food—MARIA JOLLY.

DU BARRY'S FOOD.—LIVER, NERVES.—Cure No. 48,614. Of the Marchioness de Brehan.—"In consequence of a Liver Complaint, I was wasting away for seven years, and so debilitated and nervous that I was unable to read, write, or, in fact, attend to anything; with a nervous palpitation all over, bad digestion, constant sleeplessness, and the most intolerable nervous agitation, which prevented even my sitting down for hours together. I felt dreadfully low-spirited, and all intercourse with the world had become painful to me. Many medical men, English as well as French, had prescribed for me in vain. In perfect despair I took DU BARRY'S FOOD, and lived on this delicious food for three months. The good God be praised, it has completely restored me; I am myself again, and able to make and receive visits and resume my social position.—Marchioness DE BREHAN, Naples, April 17, 1859."

DU BARRY'S FOOD. — CONSUMPTION, Diarrhœa, Cramp, Kidney, and Bladder Disorders.—Dr. Wurzer's Testimonial.—"Bonn, July 19, 1852.—Du Barry's Food is one of the most excellent, nourishing, and restorative absorbents, and supersedes, in many cases, all kinds of medicines. It is particularly effective in indigestion (dyspepsia), a confined habit of body, as also in diarrhœa, bowel complaints, and stone or gravel; inflammatory irritation, and cramp of the urethra, the kidneys and bladder, and hæmorrhoids.—Dr. RUD WURZER, Professor of Medicine, and Practical M.D.

CURE of DEBILITY, BAD DIGESTION, and IRRITABILITY.

"DU BARRY'S REVALENTA ARABICA has produced an extraordinary effect on me. Heaven be blessed, it has cured me of nightly sweatings, terrible irritation of the stomach, and bad digestion, which had lasted eighteen years. I have never felt so comfortable as I do now.—J. COMPARET, Parish Priest, St. Romaine-des-Isles."

DU BARRY'S REVALENTA ARABICA FOOD (suitably packed for all climates) sells: In tins, 1lb., at 2s.; of 11b., 3s. 6d.; 2lb., 6s.; 5lb., 14s. 12lb., 32s.; 24lb., 60s.

DU BARRY'S REVALENTA ARABICA CHOCOLATE.—Powder in tin canisters for 12 cups at 2s.; 24 cups, 3s. 6d.; 48 cups, 6s.; 288 cups, 34s.; 576 cups, 64s.

DU BARRY'S REVALENTA BISCUITS.—They soothe the most irritable stomach and nerves, in nausea and sickness, even in pregnancy or at sea, heartburn, and the feverish, acid, or bitter taste on waking up, or caused by onions, garlic, and even the smell left by tobacco or drinking. They improve the appetite, assist digestion, secure sound, refreshing sleep, and are more highly nourishing and sustaining than even meat.—1lb., 3s. 6d.; 2lb., 6s.; 5lb., 14s.; 12lb., 32s; 24lb, 60s.

DEPOTS: DU BARRY and Co., Limited, No. 77, Regent-street, London, W.; same house, 26, Place Vendome, Paris; 16, Rue Montague de la Cour, Brussels; 2, Via Tomaso Grossi, Milan; 1, Calle de Valverde, Madrid; 25, Louisen Strasse, Berlin, W.; 8, Wallfisch Gasse, Vienna; and at the Grocers and Chemists in every town.

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INVENTORS AND PATENTEES.

DARLOW'S MAGNETINE APPLIANCES,

Are unapproachable for comfort of wear, safety of use, and durability of magnetic power. They are used and recommended by gentlemen eminent in the medical profession. In cases of

Gout and Rheumatism, Spinal, Liver, Kidney, Lung, Throat, and Chest Complaints, Epilepsy, Hysteria, General Debility, Indigestion, Hernia, Sciatica, Asthma, Neuralgia, Bronchitis, and other forms of Nervous and Rheumatic Affections.

MAGNETINE is unique as a perfectly flexible Magnet. It is an entirely original invention of Messrs. DARLOW & Co., improved by them on their previous invention patented in 1866, and possessing qualities which cannot be found in any other magnet. It is soft, light, and durable, elastic, flexible, and permanently magnetic.

DARLOW'S MAGNETINE APPLIANCES.

MAGNETINE

TESTIMONIALS.

From GARTH WILKINSON, Esq., M.D., M.R.C.S.E.

76, Wimpole-street, Cavendish-square, W., June 15, 1876.

F. W. Darlow, Esq.

SIR,—Since March, 1874, when I wrote to you to express my opinion, from experience, of the value of your Magnetic Appliances, I have been frequently asked by letter if my certificate was genuine, and if in the time since elapsed your inventions still approved themselves as beneficial in my practice. To both those questions I can answer by endorsing Magnetine as an arm which I am obliged to resort to in a good many cases.

In addition to the cases I before specified I can now add some experience of the utility of Magnetine in cases of debility, and as a local remedy in painful affections arising in the course of gout. Indeed, I am accustomed to prescribe it wherever topical weakness proceeds from a low vitality in the great nervous centres, or in the principal organs of assimilation, nutrition, and blood purification; also in weak throats from nervous exhaustion affecting the larynx.—I am, Sir, yours faithfully,

GARTH WILKINSON, M.D., M.R.C.S.E.

From the Rev. EDWIN PAXTON HOOD.

50, Hilmarten-road, Camden-road, N., August, 1877.

To Messrs. Darlow and Co.

GENTLEMEN,—Some two years since, after recovery from severe illness, I sought strength from your Lung Invigorator, and I believe I found very great benefit. I have since then usually worn, and recommended many of my friends to adopt, your pieces of Magnetic Armour, and in every instance within my circle of acquaintance benefit has been thankfully acknowledged. When, therefore, I was asked for this Testimonial, from some knowledge obtained of the above experience, I felt it to be not less a duty than a pleasure to give it heartily.—I am, faithfully (I may say for others and myself, gratefully), yours,

EDWIN PAXTON HOOD.

From RICHARD C. SHETTLE, Esq., M.D.

Royal Berks Hospital, Reading.

GENTLEMEN,—I have given the Magnetic Appliances a somewhat extended trial in hospital as well as private practice, and I have much gratification in stating that, as far as it is possible to judge of the curative merits of any remedy, I believe I have seen exceedingly marked benefits from their effects. The cases in which I have recommended them have been principally affections of the nervous system, and even in severe forms of such disorders I have found patients rapidly improve under the influence (as I believe) of this remedy.—I am, Gentlemen, yours truly.

RICHARD C. SHETTLE, M.D.

To Darlow and Co.

From the Rev. CHARLES GARTH FULLERTON.

Boothby Graffor Rectory, Lincoln, May, 18, 1877.

DEAR SIRS,—I enclose cheque for the Wristlet and Belt for my friend, and have great pleasure in saying that I have certainly found the Belt you sent me last November to be of the greatest benefit. With perfect truth I can say I should not like to be without one now. I have had no lumbago or rheumatism since I began to wear it; and you are quite welcome to use this letter as a testimonial.—From yours faithfully,

(Rev.) CHARLES GARTH FULLERTON.

To Darlow and Co., 443, West Strand, London.

MESSRS. DARLOW & CO.

Are honoured by the patronage of many of the highest families in the kingdom, including Ladies and Gentlemen in **Her Majesty's Household and Members of both Houses of the Legislature. Gentlemen of the Legal and other learned Professions, Officers in the Army and Navy, Clergymen of all Denominations, Bankers, Merchants, etc.,** who have testified of the benefits derived from the use of Magnetine.

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BENNETT, 65 & 64, CHEAPSIDE.

WATCHES — BENNETT'S GOLD PRESENTATION WATCHES, FROM £10 TO £100.

CLOCKS — TO CLOCK PURCHASERS. JOHN BENNETT, having just completed great alterations in his Clock Show-Rooms, is enabled to offer to purchasers the most extensive Stock in London, comprising Clocks for the Drawing, Dining Rooms, and Presentation of the highest quality and newest designs at the lowest prices.

JOHN BENNETT, WATCH and CLOCK MANUFACTORY, 65 and 64, CHEAPSIDE.

£1. TEETH.—PAINLESS DENTISTRY. £1.

The Upper or Lower Set of 14 pure Mineral Teeth, warranted for mastication, perfect articulation, and will not decay or change colour (no extra charges).

M. E. TOOMEY, Surgeon Dentist,

54, Rathbone place, Oxford-street, near Tottenham-ct.-road.

REQUIRED, after the Christmas vacation, for a good school in the country, a LADY TEACHER (not under twenty) to Superintend and Teach Music and when required take the management of the school; must be a good disciplinarian. Nonconformist preferred.—Address, with full particulars to Miss Day, Mildenhall, Suffolk.

A LADY will be glad to RECOMMEND to Parents and Guardians the SCHOOL where her only daughter was educated. Inclusive terms from 100 to 120 guineas per annum.—Address, in first instance, to R. W. Hill, Box 156, General Post-office, Birmingham.

WANTED, immediately, an efficient CERTIFICATED MASTER for a British School in Honiton. A decided Christian Nonconformist and a married man, whose wife would take part conduct of the girl's school. A person of energy and tact indispensable.—Apply, stating references and salary required, to Rev. W. Evans Foote, Secretary, Honiton, Devon.

TO CLERGYMEN, Students preparing for Theological Examinations, and others.—A Jewish Clergyman gives PRIVATE TUITION in Hebrew and Rabbinical Literature.—Address, "Clericus," 45, Arundel Square, N.

WANTED, a GENTLEMAN, in good health, with moderate pulpit ability, to Conduct Services in a Mission Hall, and engage in other mission work, under the supervision of the pastor and a committee of the Congregational Church, Leek, Staffordshire. State age, church principles, and present occupation. References to Rev. J. Hankinson, Leek.

EDUCATION IN SWITZERLAND.—PENSIONNAT DE JEUNES FILLES.—Course of French, Elementary Drawing, and general studies in French, and also in English. For extra subjects, professors from Lausanne, &c. Number of pupils limited. Terms for a year, including board during holidays, £80, one half in advance; for a school-quarter, £20, one quarter always in advance. Further particulars and references apply to Mesdlles. M. et L. A., Clarens, Canton de Vaud, Suisse.

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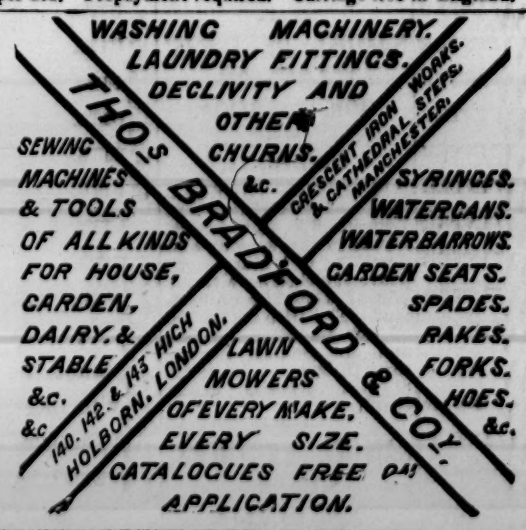

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SUPPLEMENT TO THE NONCONFORMIST.

VOL. XXXVIII.—NEW SERIES, No. 1674. LONDON: WEDNESDAY, DEC. 19, 1877. GRATIS.

Literature.

*CARDINAL MANNING ON THE VATICAN COUNCIL.**

Both the idea and the purpose of Cardinal Manning's remarkable history of the Vatican Council are unique. We could, however, have imagined another title for it, and one that, as seems to us, would have been more appropriate. The work is not merely a "Story," it is an apology—a defence. When we consider what this means, we are placed in a peculiar and, in fact, in an unprecedented position. This is the first time that an official representative—for by such a term we believe we may designate the Cardinal—of the Roman Church has stepped forward to defend the acts of an Œcumenical Council. Considering the acts of the last Council, it is extraordinary that the idea of any such defence could have been conceived. Such a Council is assumed to possess entire infallibility. Its most conspicuous act was to formulate the hitherto unformulated and, to a great extent, doubtful doctrine of the infallibility of the Pope himself. Nothing more illogical, after this, can be conceived than to appeal, as Cardinal Manning virtually does in this work, to the reason and the judgment of those who are outside the pale of the Infallible influence. For, although of course altogether unconsciously, he thus brings this so-called infallibility itself before a bar that he inferentially treats as superior to that very Infallibility! Let us suppose one of two things as the result. Taking the work to be what it really is—a defence before the civilised and excommunicated world—that world may be supposed to accept it or not to accept it. But what would be the worth of either one or the other result? What would be the value at its utmost, of fallibility endorsing infallibility? And on the other hand, what value would the Cardinal attach to fallibility rejecting infallibility? It seems to us, therefore, that the book must, from the Vatican point of view, in any event, be worthless. It is a "work of supererogation"; and Cardinal Manning in writing the book has placed himself in a position of singular inconsistency and difficulty.

Apart, however, altogether from doctrines and dogmas, a curious value will probably be attached to this work by the future historian. Some statements in it will, no doubt, be challenged; and, in fact, such a challenge is already reported to be in preparation. Some of its inevitable colouring will be toned down or altogether changed; but after all, there will be left a singularly open and interesting history as regards external facts. We say, as regards external facts, because we have really no history here, of the more important because interior facts. We read of committees and programmes; of documents, and how they were amended and reamended before final votes were taken; of the votes, of the Acts, but of what besides? What of influences? What of moral cowardice and moral courage? What of the whole sum total of value, unless the dogma of infallibility be first of all taken for granted? And then, there is nothing left but the most patent exhibition of reasoning in the smallest conceivable circle.

The whole of the preparations for this great Council are detailed with considerable minuteness by the writer, who has had access to all documents and other sources of information. We very soon get at the root idea of the Council. It was simple; and its simplicity is consistent with all that we know of the character of Pius IX. It was to extinguish all heresy, all independence of thought, and all immorality, including in these terms the main features of modern civilisation, by the voice of Authority. As well as we can judge, there was a conviction in the mind of the Pope that such a council as he summoned—and the idea of summoning it was entirely its own—would be sufficient to change the heart of the world. Whether he remembered much of the results of previous Œcumenical assemblies we do not know. Perhaps, if he had, he would not have hesitated. If they had all failed of their intended purpose—and the last most miserably of all—why should his not succeed? Their ostensible design had been unity, but instead, divisions had come, and that, notwithstanding their infallibility, but why should not another and a greater Council than them all succeed? Would not the roll of its thunder be louder than any preceding, sufficing for ever to extinguish the smaller and more tumultuous voices of the rest of mankind? We can quite believe, we say, that Pius IX. had this faith. We can go further, and express our belief that, even after seeing—if he has seen—the utter failure of the Council, with the gates of Eternity slowly and solemnly opening before him, he has even now supreme faith that the voice of this great Council by which his reign will be distinguished, will yet be heard, and will command the assent of mankind. Why should he not? Do we not all believe some things in opposition to all our experience? Do we not all hope against hope? And are we not all sometimes most infatuated when we consider ourselves to be most infallible?

Looking at it in this last light, this "Story" is a melancholy one. It is melancholy to read of so many men, some of magnificent talents and attainments, men of great acuteness and knowledge of affairs, agreeing, as Cardinal Manning informs us, with that "unanimity which springs from the unity of the Catholic episcopate," in their "joy" that such a Council was to be held. Also, it appears, they agreed that there was "a universal perversion and confusion of first truths and principles which assail the foundations of truth and the preambles of all belief." The specific illustrations given of this statement are "Pantheism, Rationalism, Naturalism, Socialism, Communism, indifference in matters of religion, Regalism, the license of conscience and of the press, civil marriages, spiritualism, magnetism, the false theories on inspiration, on the authority of Scripture, and on interpretation." Also, we are told, "they desired that the relations between the Church and State, or the spiritual and civil powers, might be clearly defined." Not, of course, to be left out was the "temporal power of the Pontiff." To discuss these subjects so as to find in the decisions of the Council, in the words of the Pope himself, "an extraordinary remedy for the extraordinary evils of the Christian world," was the purpose of convening this council. And is that all? All. It would seem, from the history with which the Cardinal furnishes us, that every proposal submitted by the various committees or by individuals to the Council was most minutely and independently discussed. They were all "threshed out," just as we see the clauses of a bill before the House of Commons threshed out in a committee of the whole House. There would appear to have been the perfection of order, combined with the perfection of liberty. What is extraordinary is — extraordinary, that is to say, to outsiders that the question of the infallibility of the Pope, which had been beforehand announced by nearly all the journals of the world as the main purpose of summoning the Council, was not generally thought of until some progress had been made in the discussions. As we have said this is extraordinary, for it would seem that the Press of Europe knew more about what was going to take place than the Pope and all the assembled bishops. Over and over again does Cardinal Manning assure us that the Council was not summoned to make such a declaration; that it was not included in what we will call the programme of the proceedings. In fact, the Papal infallibility had always been assumed; it simply had not been authoritatively defined. The Commission of Direction which assembled under the Pope's appointment to draw up the scheme of the Council, discussed, in regard to the "Schema of the Church of Christ," two questions, (1.) "Whether the infallibility of the Roman Pontiff can be defined as an article of faith"; the other, (2) "Whether it ought to be defined as an article of faith?" To the first question the whole commission unanimously answered in the affirmative; to the second, all but one only, concurred in the judgment that the subject ought not to be proposed to the Council unless it were "demanded by the bishops." As we know, it *was* demanded by the bishops. Perhaps the most interesting portion of this "Story" is contained in the elaborate papers submitted upon this subject. The Cardinal says:—

> Once for all let it be said in this place that the question whether the infallibility of the head of the Church be a true doctrine or not was never discussed in the Council nor even proposed to it. The only question was whether it was expedient, prudent, seasonable, and timely, regard being had to the condition of the world, of the nations of Europe, of the Christians in separation from the Church, to put this truth in the form of a definition. The infallibility of the Church had never been defined. Why then, it was asked, define it now? or, at least, why define the infallibility of its head?
>
> Inasmuch as the arguments which were weighing in the minds of the bishops for and against the opportuneness of defining this doctrine were not—as controversialists, politicians, newspapers, and the religious adversaries of the Church would have men believe—arbitrary, factious, contentious, intriguing, servile, or unreasoning—it may be well to recite here in full a summary of the reasons on both side. These against the opportuneness come from a very high and authentic source, and were drawn up by one of the 102 theologians who prepared the *schemata* of the Council. He was one who held the doctrine as a divine truth in its amplest sense.
>
> They shall be given here in full because they truly and adequately represent the balancing of motives which at that time caused some to hesitate, but decided the great majority.

Very ably are the views upon this subject stated. The arguments on both sides are put with candour and moderation; but, finally, "450 fathers of the Council" sent up to "the Commission of Postulates a petition that the doctrine of the infallibility of the head of the Church should be discussed in the Council." We all know that it was discussed; we all know the decision. But how is it, we repeat, that the Press of Europe knew all about what was going to be done before the Council itself? Was the action taken really not so spontaneous? Was it what has been called a compulsory spontaneity? At any rate, the opposition was vigorous and persistent. This, as we should expect from the Cardinal, is frankly admitted. He says:—

> But history has other witnesses to depend upon. Members of the Council were never absent from its public congregations except about five or six times in all the eighty-five sessions have declared that no such scenes as Pomponio Leto, following the Italian papers, has described, ever took place. On two occasions the ordinary calm and silence of the council were broken. In its sessions no applause was permitted, no expressions of assent or dissent ever allowed. The dead silence in which the members had to speak contrasted strangely with all other public assemblies. It was like nothing but preaching in a church. But on two occasions the speaker tried the self-control of his audience beyond its strength. Strong and loud expressions of dissent were made, and a very visible resentment, at matter not undeserving of it, was expressed. And yet nothing in the Council of the Vatican went beyond or even equalled events of the same kind in the Council of Trent. It is indeed true that one excess does not justify another; but the events prove that when men deliberate on matters of eternal import, they are more liable to be stirred by deep emotions than when they are occupied with the things of this world. When the prelates at Trent heard a speaker say that the Archbishop of Salzburg claimed to confirm the elections of bishops, we read that they stirred up a mighty noise, crying "Out with him! out with him!" Others repeated "Go out! go out!" and others "Let him be anathema!" Another turned to them, and answered, "Be you anathema." There may have been noise in the Council of the Vatican, but it did not reach this climax.

And, after all, what was done, and in what has it resulted? Old and new "errors" were afresh condemned by the Council, old so-called "truths" were afresh formulated—the Roman Church planted its foot one more step in advance in opposition to knowledge and civilisation. Seeing society flying from it, it sought to call it back by mere declaration and denunciation—in one word, by authority. Society needed rest, and it offered it an anodyne to paralyse its intellect. Yet, still, there is One, Councils and Popes notwithstanding, who says, with undoubted infallible authority, "Come unto Me, all ye that labour and are heavy laden, and *I* will give you rest."

This Council was no doubt the most remarkable event in a remarkable Pontificate. It was the exaggeration of all Papal claims. It has given to its author what will be one of the most enduring names in history. But what will history say? That it was that fatal thing for Infallibility—a mistake.

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*DR. KENNEDY'S ESSAY ON CHRIST'S CLAIMS.**

Dr. Kennedy, who, in his reply to the author of "Supernatural Religion," abundantly showed his acuteness in seizing points, and his capacity for suggesting efficient arguments, now aims at a wider survey of the enemy's front. He carries the war along almost the whole line of attack, dealing, in a clear and vigorous way, with the radical questions of Christ's claims, and the methods by which it has been sought to

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* *The True Story of the Vatican Council.* By HENRY EDWARD, Cardinal Archbishop of Westminster. (Henry S. King and Co.)

* *Pilate's Question—Whence Art Thou?* An Essay on the Personal Claims asserted by Jesus Christ, and how to Account for them. By JOHN KENNEDY, M.A., D.D. (Edinburgh: David Douglas.)

account for them or to explain them away. If the supernatural is admitted at all, but not accepted as essential to the explanation of the facts that are received by all, the questions that arise are only rendered the more tormenting; and hence it has become the habit of the sceptics to explain away the supernatural altogether; and to try to account for the phenomena by delusions in some form or other. Christ Himself was either subject to delusions or innocently deceived Himself; or the disciples were deluded and self-deceived in the claims they put forward for him; and so out of the prepossessions of their hearts and fancies, they created a figure which is Christ, the risen Saviour. It is mainly with this form of modern thought that Dr. Kennedy deals in this little volume; and very clear, admirable, and thoroughgoing is his method. He passes from point to point with a decision and quiet mastery which compel admiration—dealing liberally with authorities at the same time. So sufficing are his arguments in the most essential points that we can hardly imagine even an honest sceptic reading them and not being moved at least to acknowledge the existence of considerations which had not hitherto suggested themselves, or which he had not fully weighed. In answer to those critics who aim at assigning a later date for the production of the Gospels, as they now stand, Dr. Kennedy urges that there were earlier versions, and relies upon the fact that St. Paul's Epistles, which all admit to be genuine, attest the existence of a body of formed opinion which had not undergone—and from the very slight lapse of time, could not have undergone—any change since the first announcements were made by the disciples, without leaving distinct record. He very forcibly asks:—

> Is it possible that in the course of three or five years the true teaching of Christ respecting Himself should have been entirely lost from the memories of those who heard it, and should have been superseded by a suppositious teaching which claimed for Him the position which we know He ever after held in the esteem of those who called themselves by His name? Is it possible that all this could have occurred in three or five years—years of Christian activity and thought—and that, in consequence, an absolutely new departure of Christianity from its original simplicity should have taken place, *and that without challenge or controversy?*"

Speaking of the various theories which have been set forth, and which may be said to represent in kaleidoscopic arrangements fragments either of the mythical or the delusion doctrines, Dr. Kennedy well says:—

> They have this in common, that at some point or other they find an element of conscious untruth necessary to complete their argument; and yet, for the most part, they are lavish in their admiration of Jesus Christ and His Divine idea. Now, my argument is that this element of unconscious untruth is fatal to any theory which adopts it, that it is the clay mixed with the iron in the royal dream, rendering it impossible for the parts of the image to cohere, and sure to cause it to fall to pieces when smitten by the stone of truth.

With a telling directness, Dr. Kennedy disposes of the most vital part of these theories by saying that a great moral and spiritual reform, whose effects are still not only felt, but increasing, was not likely to flow from a system which was rooted in delusion and deception. This were, indeed, to gather figs from thistles! Another point he treats with great freshness. It is the variety of disposition among the disciples. Thomas the doubter was there as well as John the gentle, and Peter the impulsive, and Matthew and Luke, more accustomed to weigh evidence. Yet they were not only all of one accord, but the very men who, only a few nights before, had been disputing who should have the preference in a purely secular kingdom, were at one in the purely spiritual idea, which, say the Rationalists, had been communicated to them by some delusion, bred of expectancy, prepossession, and the state of the world at the time! If the disciples developed the teachings of Christ out of their own disordered minds, then they may claim to rank as supreme creators, fashioning a moral ideal such as no poet has ever dreamt of. And then there is the character and position of St. Paul, on which point Dr. Kennedy effectively quotes some admirable sentences from the Rationalistic Keim:—

> It would be easy to show that Paul was *compelled* to satisfy his own mind, historically and critically. His "conversion" had to struggle into existence through *doubt and denial*, and his mental character was pre-eminently logical; he was never happy until his ideas were firmly acknowledged, until he had arrived at positive conclusions, and had anticipated all objections. Shall we suppose that he believed in the Messiah, and yet had troubled himself, either not at all, or only superficially and generally about those facts which must support or overthrow his faith? We are thus led to two important conclusions. In the first place, the Apostle's faith must have rested, not upon the meagre notices of the person of Jesus which we find in his writings, but upon a knowledge of His life sufficiently comprehensive to justify all the results of his reasoning and to present to his mind, either on the ground of his own observation or that of others, the picture of a character without spot and full of nobility. And, in the second place, this knowledge is not the fruit of a blind acceptance of unexamined Christian traditions picked up here and there, but, as the case of the inquiry into the evidences of the Resurrection shows, was arrived at by means of a lucid, keen, searching, sceptical observation, comparison, collection, and collation, of such materials as were accessible to him.

We regret that our space will not allow us to follow Dr. Kennedy through all the details of his argument, which is so sustained and complete that it is difficult to give any idea of it by summary or extract. We can but beg such of our readers as are interested in such inquiries—and there are few of them, we fancy, that are not interested—to procure and peruse Dr. Kennedy's book, which is as attractive in style as it is lucid and skilfully-arranged.

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*GOETHE AND SCHILLER.**

The interest in Goethe and Schiller really seems to increase as time passes on, separating us from their era, and the influences amid which they lived and moved. The reason simply is that they were "epoch-men"—the initiators of a new order of things. They brought—not to Germany only, but to the world—a new sense, if we may speak so, of the mystery of life, and of the possibilities of literature and art as the exponents of it. They have thus an assured historical place in the world's records. Goethe interests us chiefly as the man of "fascinating force," the inspired utterer of "living words," who was at the same time the keen speculative inquirer. He thus stands on the threshold of the new world of the nineteenth century, wherein poetry no longer stands apart from science, but must become conciliatory, if the whole sphere of knowledge is to be made heartily tributary to imagination, and an actual divorce between them be not consummated, to the loss of humanity. Schiller's mission seems to have been to interpret and bring back, under new conditions strictly suitable to those transition times, the strain of romance and phantasy, and it is significant that in his tendencies to history and criticism he confessed that he found the corrective and the relief that he needed.

The relations of the two great men are sufficiently indicated even by these words. Goethe is the positive influence; Schiller the negative. From their first meeting they appear to have been very strongly attracted, but it was some time before they fully understood each other. When they did so, their relations were of the most interesting and fruitful kind; the joint enterprises—the "Xenia" as well as "Horen"—in which they engaged were full of pleasant excitements, leading to the fresh interchange of thought. This volume opens with a communication from Schiller, intimating to Goethe the plan of the "Horen," which is now so well known through biographies. Many of the succeeding letters throw a good deal of light on points that, without them, would hardly be understood; and certainly we have some of the cleverest and most incisive bits of criticism and characterisation we ever remember to have read. The great attraction of the letters, however, is their completely free and unembarrassed air—the great men frankly unbosom themselves to each other on all points that arise in connection with their works; and, if Schiller is sometimes a little inclined to offer incense, it is worth while to study the manner in which Goethe receives it. Especially is this noticeable in some of the remarks Schiller makes on "Wilhelm Meister" as the various books reach him, and in Goethe's responses thereto. The worldly tact which Goethe showed on most matters is conspicuous here—witness the following on a translation he had made of a part of Madame de Staël's "Germany" for the "Horen":—

> The first portion, consisting of one-and-twenty pages, you will see ere long I intend, in a short preface addressed to the publisher, to explain the manner in which I have proceeded with the translation. And in order to spare you the trouble of making trifling corrections, I must tell you that I have tried to render her words according to her own mode of thought, and at the same time have endeavoured to give French indefiniteness somewhat more precision according to our German fashion [!]. In individual parts you will find much that is very good, but as the authoress is prejudiced, and yet clever and honest, she can in no way manage to come to an understanding with herself; however, you will certainly be able to make good use of it as a text-book. I hope you will try to be as explicit and honest as possible in your essay, so that we may send it to her, and thereby make a beginning towards leading the dance of *Horen* over into transformed France.

Having presented one extract from Goethe, we must present a companion one from Schiller. Thus he writes from Jena, in April, 1797:—

> I have all of a sudden been thrown from the change and society I have been enjoying, into a state of the greatest solitude, and led back to myself. You and Humboldt, as well as the female portion of the company, have left me, and I am now in this state of quietude, turning my thoughts to my tragico-dramatic duties. And as I go along I am sketching the details of the scenery to the whole of *Wallenstein*, in order, mechanically also, by means of the eye, to facilitate my survey of the incidents and their connection. I find that the more I reflect upon my own doings, and upon the manner in which the Greeks treated tragedy, that the whole *cardo rei* of art lies in inventing a poetic story. The modern writer beats wearily and anxiously about coincidences and secondary matters, and that in his endeavour closely to follow reality—burdens himself with things that are empty and of no importance, and in doing this runs in danger of losing sight of that deep-seated truth which in reality contains all that is poetical. What he wishes is perfectly to imitate an actual case, and he does not consider that a poetical representation can never coincide with reality, for the very reason that it is absolutely true. . . . It has struck me that the characters in the Greek tragedy are more or less ideal masks, and not actual individuals, such as I find in Shakespeare's, and also in your dramas. Thus, for instance, Ulysses in *Ajax* and in *Philoctetes*, is evidently but the ideal of sly, narrow-hearted cleverness, which is never at a loss about what means to employ; again, Creon in *Œdipus* and in the *Antigone*, is simply cold regal dignity! Much more can evidently be done with such characters in tragedy: they reveal themselves more quickly, and their characteristics are more permanent and definite. Truth does not suffer at all by this, because they are as much opposed to mere logical entities as to mere individuals.

The translation has evidently been executed with great care and conscientiousness. The style is easy, simple, free, and natural; and reflects well the artless lucidity and distinction which mark the original letters. Sometimes, however, a foot-note should have been added where it has not been.

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*MRS. LINTON'S NEW NOVEL.**

We are inclined to think that in this novel Mrs. Lynn Linton has reached a higher artistic mark than in any former one. "Patricia Kemball" was clever, supremely clever, but it was disfigured, to our thinking, by forced incident and by cynical impertinences—we really cannot otherwise characterise the element—and moreover bore too emphatically the marks of certain personal leanings and distinct teachings on vexed points. The present novel is not wanting in smart and incisive remarks on human nature and society, nor in that remarkable feeling for the contradictions of life, not so much humorously as *intellectually* conceived. This somehow gives the impression of a tendency to a certain argumentative self-sufficiency in the author, which may in no sense be justified in real association. "The World Well Lost" is supremely natural. Mrs. Linton has here recourse to no melodramatic excesses or unaccountable changes. She simply conducts us into the centre of a little select society, and shows us how they mutually influence each other, and are influenced by circumstances; and how the past, with its terrible burdens, follows inevitably those who have been weak, foolish, or criminal, involving in its gloomy shadow those who are utterly innocent. Mrs. Smith—a lady with some young children—takes a little mansion called Owlett, and is soon taken notice of by the "best society," which she would rather eschew. She is clearly a woman with a secret; but she is so quietly reserved, so self-respecting, that it is only as the children grow up and begin to ask questions about their father, who has been all these years absent from them, that we are led to guess at the full weight of the awful burden laid on this meek and heroic woman. Muriel, Mrs. Smith's daughter, and the true heroine of the story, is a sweet creation. She is loved by Arthur, the son of Lady Machell, of Machell's—an old family without resources. Lady Machell and her husband are undoubtedly portraits from life, and we are almost inclined to say the same of some of the De Paumelles—the monied people of the "set," with whom it is Lady Machell's ambition that her children should intermarry. Derwent, the son of Mrs. Smith, again loves Hilda, the daughter of Lady Machell, and these are the leading love elements in the story. The De Paumelles, with their ambition, their obtrusive vulgarity, and affectations, are exquisitely drawn. The tragic element of the novel flows from the revelation of Mrs. Smith's secret. After weary years her husband returns home, still weak in character, as he is painted as having been before he left his family; and through an association which he is under the necessity of maintaining with one Bob Rushton, an old friend and ex-convict, we are soon led indubitably to see that "Mr. Smith" had fallen under temptation, and had involved others, as is invariably the case. Very touching is the picture where Derwent appeals to his father for exact information as to the reason why it is necessary that Bob Rushton should be put into such relations with the family. The effect upon the various

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* *Correspondence between Schiller and Goethe, from* 1794 *to* 1805. Translated from the third edition of the German, with Notes. By L. Dora Schmitz. Vol. I. 1794-1797. (London: George Bell and Sons.)

* *The World Well Lost.* A Novel. In Two Vols. By Mrs. Lynn Linton. (Chatto and Windus.)

circles interested in the "Smiths" by this revelation is indicated with great insight and vigour. To find out how Arthur and Muriel, in spite of the authority of Lady Machell, were united to each other, and how Lady Machell was left to regret her harshness and her pride, the reader must go to the book itself, as well as to discover how the other complications of the novel at last righted themselves. There he will find keen insight, large knowledge of human nature and of society, clever cynical touches, and wise reflection, and, above all, a power of character-drawing such as Mrs. Linton has not hitherto shown. It needs, indeed, to be distinctly said that this is more a novel of character than of plot or incident, and as such will it be enjoyed. Much in the novel would tempt us to quote, but perhaps the following passages, exhibiting the conflicting feelings that moved the family circle at Owlett, when Mrs. Smith announced that, on account of what all the neighbours now might soon know, Muriel could not go as bridesmaid to Jemima de Paumelle's marriage:—

Mrs. Smith looked at her with a strange mixture of pain and resolution. The sympathy of sex made her appear harder than she was, for, like Mrs. Brown, her creed was that women are sent into the world to suffer because of man—it is always Iphigenia who must be sacrificed that the gods may be propitious to Agamemnon; and here at home, among themselves, she and Muriel must give themselves that Edmund might be happy.

"I am grieved to disappoint you, darling," she said still so tenderly. "But I have my reasons."

"You see there is Arthur," murmured Muriel shyly. Her lover's name was by no means a household word between herself and her mother.

"Yes, there is Arthur, mamma," repeated Edmund, holding a brief for Muriel.

"I cannot explain my reasons; but even Mr. Machell's pleasure is less important than they are," said Mrs. Smith.

"Dear mamma!" said Muriel with a little sob.

She loved her mother, and had ever been as little disobedient as selfish; but, as she said, there was Arthur to be considered too.

"It is very hard on her," said Edmund, almost in tears.

"It is better," was the mother's answer.

"Mamma, you know best, but it will look so strange! It will be such a disappointment to Miss de Paumelle. Lady Machell will be so angry—everything will have to be rearranged. Must it be?" asked Muriel, tremulously.

"I have thought of all that; still, in spite of all, it is best; best for your father," said Mrs. Smith slowly.

"Oh, no, not for me. Wife, let her go!" cried Edmund.

"If it is for poor papa—dear papa—of course I must and will," the girl said lovingly.

"No, no, my darling, I will not accept the sacrifice! No! I will not allow it! You must go! Constance, let her go!"

Mrs. Smith passed her hand over her eyes.

"My task is very heavy," she said, the nearest to a reproach that she had ever uttered against her husband.

"Mamma, dear, I will do as you like!" cried Muriel, her faithful heart mindful of the years that had been. "You are the best judge, and I will do as you tell me I ought."

"I thought I had not lost you!" said Mrs. Smith, with a strange sigh of relief, when, just as the poor girl was feeling as if her heart would break outright, the Machell carriage drove up to the door, and Lady Machell, with Arthur, came to carry off Muriel and Derwent to dine and spend the last evening of the old family life that would ever be spent at Machells.

We have said that Lady Machell is admirably pourtrayed; but this is not done directly, but by her gradual revelation in action. The following very well presents one marked trait:—

Lady Machell had one good intellectual quality—when she was beaten she yielded loyally, and neither took snap shots retreating, nor broke out in weak and futile ambush to harass what she could not overcome. In this she was delightfully just and anti-feminine. She fought with vigour while victory was possible, but she gave up her arms sincerely when she was beaten, and kept to the terms of capitulation.

We can only afford room to quote the following from the beginning of one of the concluding chapters, by way of justification of the praise we have bestowed upon Mrs. Linton for clever half-cynical remarks:—

In the eyes of the world, excess of virtue is an unpardonable offence. Be truthful, loyal, honest, chivalrous, up to the rational standard of the majority, and when you fall short, conceal; but to go beyond that standard is to bring on yourself as much condemnation as if you had fallen short—and perhaps a little more.

Thus, wifely devotion is a very good thing in its way, and women are required to be faithful to their husbands and mindful of their vows; but there are limits; and when society is incensed against a man, it would that his wife, sticking close to him on principle, were incensed against him too, rather than that her devotion should be by the free choice of love. It does not like its sinners to be consented with, nor the dishonour it has branded to be condoned; it forbids that its excommunicated should be succoured, and would, if it could, banish its moral lepers to a place apart, where the clean should not be offended by their presence, and when even their own stand lovingly by its banished, it holds itself aggrieved by a devotion which defies its decrees and nullifies its punishments.

At the last meeting of the committee of the Cobden Club, Sir Louis Mallet, C.B., was unanimously requested to write an essay on Free Trade and Reciprocity.

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